

\*\*\*\*\*  
Wm THE Fletcher  
STANDARD OF THE SPIRIT

DISPLAYED AGAINST THE  
ENEMY coming in like a FLOOD.



*Examination of the first*



The STANDARD of the SPIRIT lifted up  
AGAINST  
The ENEMY coming in like a Flood.

Being the SUBSTANCE of Several  
SERMONS,  
Preached from Isa. lix. 19.

ON

The late Alarming PROGRESS OF POPERY.

By the REVEREND  
Mr. THOMAS BELL,  
Minister of the Gospel in GLASGOW.

In publico Discrimine omnis Homo Miles est.  
EENDRACHT MAEKT Macht.

Truth faileth, and he that departeth from evil is accounted mad.

Isa. lix. 15. marg.

He is mad; why hear ye him? JOHN x. 20.  
We are fools for Christ's sake. I COR. iv. 10.

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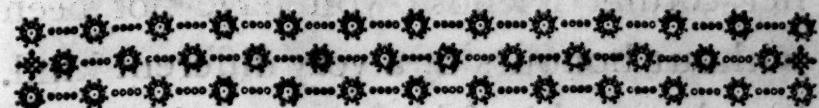
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M D C C L X X X.





To the RIGHT HONOURABLE  
LORD GEORGE GORDON.

MY LORD,

**T**I MES have often been to men, what the fire is to the gold, or the fan to the grain. In the late unhappy attempt to rescind the penal laws against Popery, your Lordship had the honour to signalize yourself, in opposing a measure so unfriendly to the Reformation-interest. That laudable zeal and intrepidity which you expressed, in espousing the Protestant-cause, have given your Lordship a place in the hearts of thousands; and will, I trust, transmit your name with honour to late posterity.

BUT while your Lordship's undaunted appearance in behalf of the truth, has justly procured you the highest esteem of

## D E D I C A T I O N.

her cordial friends, you have not been without honours of a very different kind. For the truth's sake your Lordship has borne a torrent of reproach: soon as you took her by the hand, enemies presented you as with a cup of wormwood and of gall. You have had the honour to be dishonoured for your unshaken attachment to the Protestant-cause.

I HOPE, my Lord, that far from fainting, you shall be enabled to continue firm as the rock amidst the foaming billows. Your Lordship well knows how heaven's high favourites rejoiced that they were counted worthy to *suffer shame* for the name of Christ \*. The meek, the magnanimous Moses, *esteemed the reproach of Christ greater riches than the treasures of Egypt*, having respect to the recompence of the reward †. I hope your Lordship has learned to make the like estimate; resting assured, that every stone cast at you, for the Saviour's sake, shall be as a jewel in your crown, when he comes *the second time*.

\* Acts v. 41.

† Heb. xi. 26.

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LET the goodness of the Christian-cause, animate your Lordship with ardent zeal; and the faith of it's final success gird you as with strength. THE TRUTH IS GREAT, AND IT SHALL PREVAIL. Troden under foot it may be for a while, but rise at last it shall, as certainly as Christ the faithful witness did. What the dying Patriarch said of Gad \*, may be applied to heaven-born truth: *A troop shall overcome her; but she shall overcome at the last.* She is visibly failing in this our degenerate age; and the time is coming, I apprehend, when she shall fall publicly in the street, the witnesses, who supported her, being slain †. The pillars thrown down, with them she must also fall.

BUT, my Lord, *Post Nubila Phœbus;* *Weeping may endure for a night, but joy cometh in the morning* ‡. The triumphs of bloody Rome, shall be but short. Her glass is turned, and her fatal hour shall come. Her soliloquy, indeed, she may sing, congratulating herself on her

\* Gen. xl ix. 19.

† Rev. xi. 7, 8.

‡ Psalm xxx. 5.

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Queen-like seat, and that she shall see no sorrow: But, lo! *In that very day her thoughts shall perish. In one hour shall her desolation come* \*. While Babylon shall be in her midnight debauch, rejoicing over *the dead bodies of the witnesses*, and making merry †; the ancient, the awful hand-writing ‡, shall in effect be renewed, MENE MENE, TEKEL UPHARSIN. And not more confounded was the impious monarch, in the one case, than shall the drunken whore in the other.

To contribute my mite in supporting that cause, for the patronizing of which, your Lordship is so happily distinguished, is the design of the following work. And, therefore, such as it is, I hope you will deign it the honour of your Lordship's protection. I am sensible that in it there is neither elegance of style, nor depth of thought, to attract your Lordship's attention. Conscious, however, I am, that I have not *spoken wickedly for God*, nor *talked deceitfully for him*: And therefore, knowing

\* Rev. xviii. 8, 19.

† Rev. xi. 10.

‡ Dan. v. 25.

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your Lordship to be a lover of the truth, I have not the smallest doubt, but your Lordship's indulgent hand will draw a vail over those many defects which cannot escape your penetrating eye. At the same time, I candidly acknowledge, that I do not much admire that floridity of style, which is so palatable to the taste of the present age. I would much rather that my words, like those of the wise, were as *nails fastened*, than as the fair, but fading flower \*.

IT is observed of Luther, that great pillar of the Reformation from Popery, that "the lively favour he had of the truths of the gospel, in his own soul, " and the fervour of his spirit in delivering them, carried him as far from the modern politeness of expression, as the admiration and affectation of this last, " is like to carry us off from the former."†

I HOPE that this little piece, tho' plain, will not be the less pleasing to your Lord-

\* Eccl. xii. 11. † Boston's Notes on the Marrow, p. (*mibi*) 144.

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ship; and that truth, though unadorned, shall still find shelter under your friendly shade: her native charms recommending her to your Lordship's esteem, patronage, and protection.

THAT your Lordship may long be a blessing to the Protestant interest; that you may still be valiant for the truth; be honoured to promote it; be clothed with the righteousness of Christ; adorned with the fruits, and enriched with the consolations of the Spirit; and, at last, exalted to a higher seat than the kings of the earth can give, and where *not many mighty, not many noble* come, is the ardent prayer of,

May it please your LORDSHIP,

Your LORDSHIP'S

G L A S G O W ,  
May 12. 1780 . }

much obliged,

most devoted,

and very humble Servant.

THOMAS BELL.

# P R E F A C E.

**T**HE ensuing TREATISE, the Notes excepted, is the substance of several SERMONS, preached before a numerous and a most attentive audience; many of whom expressed the warmest wishes to see from the press, what they had heard from the pulpit.

These Discourses were begun on the 10th of December 1778 \*, and finished about the beginning of April 1779.—As it was my leading design to point out the *abominations* of the Popish enemy; and, at the same time, the *Standard* which the Spirit of the Lord had so often displayed against him, I was naturally led to take notice of that *deluge* of Popery which overflowed our land, previous to the glorious Reformation; and the *manner* wherein our pious ancestors, so valiant for the truth, lifted up a standard. To have covered this last, as with a vail of silence, would have argued the greatest inattention, or the most apparent design: An apology I could not have produced, except at the expence of the head; or, which is unspeakably worse, of the heart.

Having taken notice of the *covenanting manner* wherein our fathers lifted up a standard against the

\* A day appointed for fasting and humiliation, by the Synod of Glasgow and Ayr.

Popish enemy, it was abundantly natural, as I was not acting the mere historian, to approve or disapprove of what they did. Hence, in the doctrinal part of the subject, I mentioned their conduct with an air of *approbation*; not with respect to it's every *punctilio*, but in regard of the *motives* wherewith they were animated, and the great lines which run, as a visible vein, through what they did.

When improving that part of the subject in which the covenants of our ancestors were mentioned, I was neither ashamed nor afraid to teach the lawfulness of *national covenanting*; endeavouring to prove it from *Isaiah xix. 18,—21.* and *xliv. 5.*: nor did I hear of the least whisper against my doctrine, as either unsound or unseasonable.

In attempting to establish the lawfulness of covenanting, I preached none other doctrine than what I judged agreeable to the Westminster confession of faith, which, by ordination and admissions, I am solemnly bound to maintain\*: and no other than what I had believed from my youth; and from which I have never seen cause to resile.

Had I meant to handle the subject at large, I

\* The second Question put to Probationers for the ministry, and to Ministers at their ordination, is, “Do you sincerely own “ and believe the whole doctrine of the Confession of faith? “ and do you own the whole doctrine therein contained, as the “ confession of your faith?” Averse as I am to innovations, I could wish a previous question were put, *viz.* “Have you “ *read, and considered* the Confession of Faith?”

would have taken a much more extensive range, in adducing a greater variety of *arguments* for, and in answering the numerous and plausible *objections* against, public covenanting: But this was not my purpose.

Approving in general of what our pious progenitors did, I disclaimed the *coercive* methods they, at any time, used to promote reformation-work. I am as much convinced of the *unlawfulness* of these, as of the *lawfulness* of covenanting: fully persuaded, that while in the most public manner we may give ourselves to the Lord, we must not force others to do the like. No: a forced religion is as great a contradiction in morals, as a square circle in mathematics. There are none but volunteers in Messiah's army: no impressed men, Psal. cx. 3. Compulsion makes men hypocrites, not true Christians. At the same time, I candidly confess, that tho' our ancestors could not lawfully *enjoin* the covenants, under civil pains; yet they might very lawfully *tie up* the hands of Papists and malignants by such means.

Though they could force none to build Jerusalem's wall, they might, by force, prevent declared enemies from throwing it down. These are things totally distinct; and pity it were that ever they should be confounded. Wide is the difference between those who, through scruples of conscience, cannot go all the lengths with others in building

the sanctuary, and those who break down it's carved work, at once, as with axes and hammers, Psal. lxxiv. 6.—The very venerable Assembly, at Westminster, paid great regard to this distinction. See the order of proceeding to excommunication, parag. 3.

On revising my papers, with a view to the present publication, I found it necessary to make considerable alterations and additions, in a great many places; and particularly on the subject of *covenanting*, which I threw into the form wherein it now appears. It seemed necessary not only to give my judgment on this head, but the reasons which induced me to be of such a judgment. *Personal covenanting*, or engagement to duty, I considered as an unanswerable argument for the lawfulness of *public*. Elihu taught of old, *Surely it is meet to be said unto God*;—*I will not offend any more*, Job xxxiv. 31.: and if meet to be *said*, it cannot be sinful to be *sworn*, Psal. cxix. 8, 106.—The old-testament expressions, *Giving the hand to the Lord*, 2 Chron. xxx. 8.; *joining ourselves to the Lord*, Jer. 1. 5. perfectly coincide with the new, *Giving ourselves to the Lord*, 2 Cor. viii. 5.: and all of them imply, *dedication* and *engagement*.

When insisting on covenanting, I have frequently quoted the Confession of Faith, in support of my sentiments. It undeniably teacheth, That as the *moral law* binds us to the obedience thereof; so by

a *vow*, we *more strictly* bind ourselves to necessary duties, Confess. chap. xix. 5. xxii. 6. Such a vow, therefore, seems to me to be itself a necessary duty: For, if a vow to do sinful things, be sinful; if a vow to do ceremonial things, was ceremonial; analogy seems to require, that a vow to perform moral duties, should also be moral. By it we are devoted to *the fear of the Lord*, Psal. cxix. 38.— Agreeable to this, the very venerable Assembly at Westminster teach, That *vowing unto God* is a duty required in the second commandment of the moral law, Larg. Cat. Q. 108.

It is undeniable, that a purpose, or resolution, to obey God, is a moral duty; and lies as at the bottom of all holy and acceptable obedience, Psalm xvii. 3. Luke xv. 18. Acts xi. 23. Now, what is a vow, but such a purpose expressed in words before the Lord? Gen. xxviii. 20,—22.

I am sensible, that what I have said concerning covenanting, cannot be very pleasing to the present age. Popery, baneful Popery, against which the covenants were directly intended, has now the ear of many. They have got very favourable impressions of it; they scruple not to pronounce it quite another thing than once it was; and, at the same time, baptize those with the name of *fools*, or worse, who cannot subscribe their Creed. But while several of the courtly clergy have harangued on the innocence of Popery, as if the harlot had lost her

thirst after the blood of the saints, the Popish bishop himself, G. H. has tried to vindicate the burning of Hus; and to answer Dr. A. D's arguments for the toleration of heretics.—Now, can it be a question, whether he or they are best acquainted with the true spirit of Popery? Shall we not credit the testimony of a *son*, beyond that of *strangers*?

As the covenants were chiefly levelled against the Roman beast, and by them his head was wounded in these lands; so now, that his wound is a healing, they are fallen into great disrepute among all ranks. Facts are obstinate things, and ready to make deeper impressions, than specious and fine-spun reasonings can. It is undeniably, that in the covenanting periods, Popery was *falling*, whereas in this, it is *rising* fast. However this phenomenon may be accounted for, one thing is evident, that the covenants and Popery are contraries.

I cannot conceal my apprehensions, that as this, so other Protestant nations are on their return to Rome: whether they have reached the *Rubicon*, is not for me to say. I am afraid that the Protestant Interest shall grow weaker and weaker, while that of Rome shall grow stronger and stronger, till it swallow up the *witneses* themselves. Instead of *two*, there shall not be *one* publicly to support the truth. Black and dark the night indeed! When Christ was crucified in person, there was *one* witness to aver his innocence, and to acknowledge his

his kingdom and his glory; I mean, the thief on the cross, Luke xxiii. 41, 42.: But when the hour and the power of Popish darkness comes, one surviving witness there shall not be, Rev. xi. 7, — 16.

The boast, however, of bloody Babel, though loud, shall not be long. Down shall her trophies instantaneously tumble. Her destruction is determined by a decree, more irreversible than the laws of the Medes and Persians. That decree is gone forth; it is written before *Him who is of one mind*; and, in his wonder-working providence, shall one day be put in execution. The *man of sin* shall come to his end, and none shall help him. Rome, rejoicing over the buried truth, and the butchered witnesses; hugging herself with the thought that she shall be no more tormented with their Testimony; lo! her sun shall go down at noon. Seated high in the temple, drunken with the blood of the saints, carousing over her idolatrous cups, and dreaming of nothing but uncontrolled power, and uninterrupted prosperity, in that very hour, the fearful hand-writing shall appear, as on the opposite wall, *God hath numbered thy kingdom, and finished it*, Dan. v. 25. It shall not be sooner said than done. Her kingdom shall be divided: the kingdom and dominion under the whole heaven shall be given to the people of the saints of the Most High, and with Christ shall they live and reign for many generations, Dan. vii. 27. Rev. xx. 4.

In describing the number of the beast, 666, from the words LATEINOS and ROMIITHI, I am afraid I will not be understood by the unlearned Reader, in such a manner, as I could wish. The truth is, the Letters in these two words being all numeral, as every letter among the Greeks and the Hebrews is, the number in either word amounts precisely to 666.: so the name D A V I D, according to the

Roman reckoning, makes 1006.; D A N I E L,  
551.; and M E L C H I S E D E C, 1751.  
1000. 50. 100. 1. 500. 100.

In the whole of the work, such as it is, I have used great plainness of speech. I have not intentionally wrested scripture to support any hypothesis of mine. If, in any instances, it appear that it has been misapplied, I hope the candid Reader will attribute the mistake, not to wickedness, but to weakness. I have not the vanity to think but I may be mistaken in my views respecting some things: *humanum est errare*. I do not consider my sentiments as a test of orthodoxy, or as a term of Christian communion. This, however, I can honestly say, that not one sentiment was intended to impose on the weak or the unwary.

I have no party-interest to serve: The cause of truth neither needs, nor can be supported by falsehood. Truth, truth is the pearl of which we should ever be in quest; and though found as on a dunghill, it should be more precious to us than

*the golden wedge of Ophir.* The great question should be, not what says this man, or that man; this party, or that party; But, What is truth? It is recorded to Levi's immortal honour, that he acknowledged not his brethren, Deut. xxxiii. 9. The truth and the peace we are to seek; the latter as founded on the former: the one, the solid basis; the other, the beautiful superstructure.

In publishing what I take for truth, it has been my care not to irritate the passions of men, to their own and the truth's prejudice. The archangel, when contending with the devil, durst not bring against him a *railing accusation*, Jude verse 9.; and much less should men or ministers, when contending with one another. The *wrath of man* never did, never can, *work the righteousness of God*. Our strange fire may devour ourselves; but one un-hallowed spark of it, God will not suffer to come nigh his altar. To bite and to devour one another, Gal. v. 15. indicates much of the *canine*, but nothing of the *Christian temper*. It is like lions, wolves, and dogs, not like brethren. What Christ said to his servants in the days of his flesh, is too too applicable to us still: *Ye know not what manner of spirit ye are of*, Luke ix. 55.

Generally we no sooner enter the field of controversy, than we dip our pen in gall; and the contest which began concerning truth, soon degenerates into a war for victory: *Having begun in the*

*spirit, we end in the flesh.* And often, it is apparent, that we are more eager to blacken one another, than to illustrate the truth, and make her triumph.

In what instances, or to what degree, I have deviated from the truth, and the temper, of the meek and lowly Jesus, the public will determine.—Meanwhile, I am not conscious of having *cast fire into the sanctuary*, Psal. lxxiv. 7.

The Lord himself arise and cleanse it. May he fit as a refiner, and purify the sons of Levi, that they may offer unto him an offering in righteousness, Mal. iii. 3. May Zion's watchmen see eye to eye, and be no more as Babel-builders, Isa. lii. 8. May the people be of a pure language, that they may all call on the name of the Lord, to serve him with one consent, Zeph. iii. 9. May he in mercy accept of this mite, devoted to his service; render it subservient to the interest of true religion, strengthening to many, and occasion of stumbling to none.—With these views, I would now humbly lay it at his feet; conscious that I am not worthy to be called by, much less to minister in, his name, as being less than the least of all saints.

THOMAS BELL.

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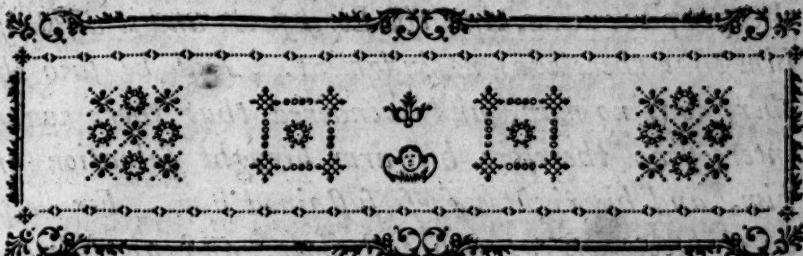
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The SPIRIT of the LORD lifting up a  
Standard against the *Enemy* coming  
in like a Flood.

ISA. lix. 19.

—*When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.*

I N T R O D U C T I O N.

**I**N the preceding part of this chapter, the prophet exhibits a most affecting picture of the degeneracy of the times to which he refers. Iniquities, as a partition-wall, separating between a people and their God: their sins making him to hide his face from them, that he will not hear.— He finishes the awful catalogue of crimes, where-with the people were covered, in observing, that *truth is fallen in the street, and equity cannot enter: Yea, faith he, truth faileth; and he that departeth from evil, maketh himself a prey;* or, as the margin hath it, *is accounted mad.*

After describing such a torrent of wickedness, the prophet adds, *And the Lord saw, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him, and his righteousness sustained him. For he put on righteousness as a breast-plate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.* The Lord having, as a man of war, prepared himself for the battle, we first see his success: *According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence:* and next, the glorious consequences of his victory; *So, says our prophet, shall they fear the name of the Lord from the west, and his glory from the rising of the sun: when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.*

It is a question of some importance, to what time these things refer; whether to Isaiah's, to some period betwixt that and this, or whether it is yet to come. Attending to the prophet's description, it is obvious, that he uses the different tenses.

From the beginning of the chapter, to the middle of the 15th verse, he speaks in the present; addressing the people of that generation. *Your iniquities have separated between you and your God; your hands are defiled with blood, your fingers with iniquity: your lips have spoken lies; your tongue hath muttered perverseness.* — Nay, sometimes he laments the apostacy, speaking in the first person; *Judgment is far from us, neither doth justice overtake us: we wait*.

*for light, but behold obscurity; for brightness, but we walk in darkness. Our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them.*

Sometimes he speaks of the great defection, as if it had been in some period, previous to that wherein he lived. *The Lord saw, says he, and it displeased him, &c. He saw that there was no man, and wondered that there was no intercessor: his arm brought salvation unto him, and his righteousness it upheld him. He put on righteousness as a breast-plate, &c.*—Sometimes he speaks in the future tense; *According to their deeds, accordingly he will repay;—to the isles he will repay recompence: so shall they fear the name of the Lord from the west, and his glory from the rising of the sun.* And in the same tense run the words of our reading, *When the enemy SHALL come in like a flood, the Spirit of the Lord SHALL lift up a standard against him.*

It is undeniable, however, that all these speeches respect one and the same subject: an awful apostacy observed and punished by God; and the exemplary judgment followed with a flood of glory, as it had been preceded by a deluge of vice.

These things are closely connected as cause and effect. That the prophet uses the past tense, in speaking of them, is no argument that they took place before his time. Seated high on the mount of revelation, and seeing far into futurity, he often speaks of things far distant, as if already past: witness the fifty-third chapter of his prophecy, where he mentions the Saviour's sufferings, not as future,

but as past : *He was wounded for our transgressions, &c.* As little, I apprehend, will the use of the present tense prove, that the prophet had only that generation in his eye wherein he lived. Great corruptions, indeed, did then abound ; and hence, in the beginning of his book, he addresses the grandees as the rulers of Sodom, and the populace as the people of Gomorrah, chap i.

The deluge of immorality here described, was to be followed with sweeping judgments from the Lord ; and these with a flow of glory that should fill the earth. For, no sooner has the prophet mentioned the recompence repaid to the enemies of the Lord, but he immediately adds, *So shall they fear the name of the Lord from the west, and his glory from the rising of the sun.* But such an extensive spread of genuine religion was never known under the Old-Testament : that was reserved to be the glory of the New.—I therefore conceive, that the time to which our text refers, belongs to the New-Testament dispensation, not to the Old.

But still the question recurs, Is that time already elapsed ; or, is it yet to come ? Does it belong to the primitive age of Christianity ; or to the glory of the latter days ? The venerable Vitringa \*, whose praise is in all the churches, thinks that the time to which our text relates, is yet to come. He lays down an hypothesis, and supports it with no contemptible arguments, that both the preceding chapter, and this where my text lies, have a reference, not to the people of Isaiah's times, but to the Protestant churches brought forth from mystical

\* Vitringa in Jesaim, cap. lviii. 1. and lix. 1.

Babylon ; with this difference, that the fifty-eighth chapter agrees to them, as established by various kingdoms and common-wealths, after the light of the Reformation : whereas this fifty-ninth, represents them such as they shall be about that time when their interest shall greatly sink, both by increasing vice, and by the attempts of their mighty enemies, immediately before the deliverance to be vouchsafed by God. For, as he justly observes, the great and glorious things mentioned in the sixtieth chapter, as following the judgments on the enemy, have never yet had their accomplishment ; nor can they with any propriety be applied to any past period of the church, Jewish or Christian. And what more and more persuades me, that the attack, and the glorious repulse referred to in my text, are yet to come, is, that the conversion of the Jews stands immediately connected with these events. For the prophet, having mentioned the enemy coming in like a flood, and the Spirit of the Lord lifting up a standard against him, immediately adds, *And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob.*

That these words respect the conversion of the Jews is abundantly evident from Rom. ii. 26. where they are quoted, in proof of that great event, for which Christians daily pray.—It is true, indeed, as Vitringa observes, that the apostle, in Rom. xi. 26. has respect not to this passage only, but to others ; and especially to Psal. xiv. 7.: and remarkable it is, that the subject of that Psalm is the same with that of this prophecy in Isaiah lix. ; not only the things, but even some phrases agree. For there an universal corruption is first described, during which

the church of God is reduced to a small number; and then the prayer is subjoined, *O that the salvation of Israel were come out of Zion!*

Here also a great torrent of corruption is described, as carrying down all before it; and then, as in answer to the prayer, Psalm xiv. 7. it is promised, that *the Redeemer shall come to Zion.* The fourteenth Psalm was written by David, at which time there could be no thoughts of the Babylonish captivity. But David in Spirit speaketh of that very long captivity of the Jewish nation in spiritual blindness and bondage, under which they have lain upwards of these seventeen hundred years; and from which they at last shall be delivered. There it is written, *They are corrupt; they have done abominable works:* and here, their corruption and their works are described at large. There it is said, *The Lord looked to see if there were any that did understand, and seek God: they are all gone aside, there is none that doth good, no not one.* Here it runs, *The Lord saw, and it displeased him, that there was no judgment. He saw that there was no man, and wondered that there was no intercessor.* There, the workers of iniquity, are said to *eat up the people of the Lord:* Here, he that *departeth from evil maketh himself a prey.*

The apostle joins part of the fourteenth Psalm, and of this fifty-ninth of Isaiah, in proving that both Jews and Gentiles are *all under sin*, Rom. iii. 10, 17.; and he joins Psal. xiv. 7. and Isa. lix. 20. in describing the deliverance from a long spiritual captivity, Rom. xi. 26. As Jews and Gentiles will be deeply plunged in depravity, the Christian

churches being very low, and Jewish infidelity awfully increasing; so the same Redeemer will bring deliverance to both, by coming in his Spirit. *Blindness is happened to Israel, until the fulness of the Gentiles be come in,* says the apostle, Rom. xi. 25, 26. and so *all Israel shall be saved:* as it is written, *viz.* in Isa. lix. 20. *There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.* The only difficulty attending the apostolic application of this passage to the conversion of the Jews, is, that our prophet says, *The Redeemer shall come to Zion;* and the apostle says, *He shall come OUT OF Zion.* Our prophet says, *He shall come unto them that turn from transgression in Jacob;* the apostle says, *He shall turn away ungodliness from Jacob.* It is well known, that the apostle follows the septuagint; varying from it, only in one preposition. And it is as well known, that the New-Testament writers, in quoting Old-Testament scriptures, do not tie themselves down to the strictness of a translation; but often throw light upon what they quote. Thus, the apostle says nothing contrary to the prophetic passage, only, like his office, he renders it more plain, and gives it a still more evangelic turn. He says, that *the Deliverer shall come out of Zion, viz.* out of the Zion above to the Zion below, the militant church. And he shall not only come unto them that turn from transgression in Jacob; (as if their turning from it were like the cause, or condition, to precede his coming;) but, that by his very coming, so full of grace, he shall turn away iniquities from Jacob. As he shall come out of Zion, so also to Zion: as to turn away iniquities

from Jacob, by converting grace; so also to such as are thus turned, with his rich consolations, and even as with temporal honours in his hand.

Taking it then for certain, that the conversion of the Jews, shall follow the judgments mentioned in the verse preceding our text, it must be equally certain, I think, that the awful attack, and the glorious repulse mentioned in it, belong to the same time. *To the islands*, says our prophet, *the Redeemer will repay recompence.* By which are meant, what Moses calls the isles of the Gentiles, Gen. x. 5. And it is well known that those nations, lying westward from Judea, and separated from it by the Mediterranean, were by the Hebrews called *the isles*. To these isles our prophet often directs his speech, as chap. xli. 1. and xlix. 1.; and of them he says, *That they shall wait for Messiah's law*, chap. xlvi. 4. And Messiah himself is introduced, chap. li. 5. saying, *The isles shall wait for me, and on mine arm shall they trust*; i. e. the Gentiles shall.—By the isles, therefore, to which the roused Redeemer shall repay recompence, I would understand Europe: for, as says the learned commentator, mentioned above, ‘The scene of this judgment should be, ‘ where the church had suffered the most grievous ‘ struggle and affliction; where so many sins and ‘ abominations had been committed; so many fu- ‘ neral piles lighted; so much innocent blood ‘ poured out, and drunk up: and where so many ‘ persecutions had raged to suppress the more pure ‘ religion; and the doctrine of the gospel, restored ‘ to the church, by the remarkable goodness of ‘ God.’ *Vitrina in loc.*

The European isles being thus recompensed, the prophet immediately adds, *So shall they fear the name of the Lord from the west, and his glory from the rising of the sun.* Where it is very observable, that he inverts the usual order, in mentioning the west before the east. The Psalmist says, Psalm cxiii. 3. *From the rising of the sun, unto the going down of the same, the Lord's name is to be praised.* The same order he follows, in that lofty description of the divine omnipresence, Psal. cxxxix. 10. *If I take the wings of the morning, and dwell in the uttermost parts of the sea, (i. e. if mounted as on the rays of the rising sun, I should fly to the western extremity of the Mediterranean sea, for that was the utmost boundary then known,) Even there thy hand shall lead me, and thy right hand shall hold me.* Malachy introduces the Lord, saying, *From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles,* chap. i. 11. The same order is followed, in that saying of our Saviour, Matth. viii. 11. *Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.* And the same is kept by our prophet himself, chap. xlivi. 5. and xlix. 12.

This order, indeed, was followed in the beginning of the New-Testament œconomy, when *out of Zion went forth the law, and the word of the Lord from Jerusalem,* Isa. ii. 3. The gospel, like the rising sun, travelled toward the west. But, since the seat of this judgment, and the demonstration of the Redeemer's glory, shall be in the west, (the isles), as we have just now seen, the prophet, under the

unerring direction of the Spirit, says, that the name and the glory of the Lord, shall be revered from the west to the east. Here the Deliverer of his church, is represented as taking vengeance on the isles, for all that they have done against her. And, as in these European or western isles, he will appear for her salvation ; so from thence shall his renowned name be spread, and his glory reach as to the rising of the sun. Having appeared in his awful judgments in the isles, the west, what more natural than that they should fear his name from thence? and that there the latter-day glory should begin to shine? It is the opinion of an eminent divine\*; that the gospel will never be totally taken from these western parts of the world. For, as he says, ‘ It has borne up its head for many ages within the scents of Rome, in those of Piedmont, notwithstanding all endeavours to extinguish it.’ He mentions an observation of a Jewish writer, that though some of the lamps in the temple went out in the night, yet the western lamp was always found burning. The lamps, according to him, were representations of the gospel; and therefore this might signify the perpetuity of the gospel, in the western parts of the world, when we see it is extinguished, or at least, burning very dim, in most of the eastern parts.

Be that as it will, the prophet expressly says, *They shall fear the name of the Lord from the west, and his glory from the rising of the sun.* And it is obvious, that this extensive spread of true and

\* Charnock’s works, Vol. II. p. 710.

undefiled religion, is mentioned as the consequence of the Redeemer's appearance in behalf of his church and cause, well-nigh given up as lost. *To the islands he will repay recompence. So shall they, taught by divine judgments, fear the name of the Lord from the west, and his glory from the rising of the sun.*

But, if they shall thus fear the name of the Lord; how is it that the enemy shall come in like a flood? If Messiah shall be had in honour over all the earth, whence shall the destructive enemy arise? One would think, that at such a happy period, there shall be nothing to hurt or to destroy. To this we would answer; that these words, *When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him,* may be considered as a short summary of all that was said from the beginning of the chapter: for, from thence to the 15th verse, we read of the enemy coming in like a flood, and overflowing all banks. From the 15th to the 19th, we read of the Lord going forth as a man of war, to take vengeance on the enemy, who had come in. We see him going forth as to battle, armed with his breast-plate, and his helmet; clothed with the garments of vengeance, and the cloke of zeal. And hence it might justly be said, in military style, *The Spirit of the Lord shall lift up a standard.*

By supplying the word *thus*, to the last member of the 19th verse, the whole matter is most intelligible; *So shall they fear the name of the Lord from the west, and his glory from the rising of the sun: THUS, when the enemy shall come in like a flood, the*

*Spirit of the Lord shall lift up a standard against him.* Taking things in this view, the enemy mentioned in our text, is precisely the same with the adversaries and the enemies in the preceding verse. When the earth shall be filled with violence; when the man of sin, that wicked one, shall exalt himself higher and higher; when the state of the churches shall be very low, and every thing portending the destruction of the Christian interest, then the Spirit of the Lord shall lift up a standard. Meffiah, on whom is the Spirit of the Lord, *Shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked one,* as the word is, Isa. xi. 4. *And there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.*

The judicious will see the beauty of the passage considered in this point of view, as including the destruction of Antichrist, together with the conversion of the Jews, to which the words following my text do undoubtedly refer. I know the learned Vitrunga, already mentioned, understands the enemy in my text of the Ottoman Turks, the Tartars, the Scythians, and others, who shall be stirred up by Satan, when let loose to deceive the nations, after his thousand years imprisonment, Rev. xx. 8, 9. Thus he, with some of the Jewish Rabbies, whom he quotes, thinks that Gog and Magog, are meant by the enemy coming in like a flood. It is said in that twentieth of the Revelation, That *the devil shall go out to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the*

camp of the saints about: and fire came down from God out of heaven, and devoured them. But though here we have the enemy on the one hand, coming in like a flood, coming up on the face of the earth, and compassing the camp of the saints; and the Spirit of the Lord displaying a standard on the other, fire descending from heaven, and devouring the adversaries; yet I am inclined to think, that my text refers to some period prior to the Millennium, rather than to any after it: at least, according to the line of the prophecy, it stands intimately connected with the conversion of the Jews. But to whatever period we refer it, the truth it contains is glorious and comfortable; and has, in all ages, been accomplished in greater or in less degree, *viz.* that when the enemy has come in like a flood, the Spirit of the Lord has lifted up a standard against him.

In the text, as in a field of battle, we see two opposite parties drawn up: on the one side, the enemy; on the other, the Spirit of the Lord, the Spirit of *Jehovah*, as the original hath it: the enemy coming in like an overflowing flood, and the Spirit of Jehovah displaying a standard against him. What a solemn sight! It surely demands all our attention. To see the haughty foe taking the field, and the mighty God going forth to resist him. The one rolling like the Euphrates; the other lifting up a standard, stretching forth a rod, to stem the roaring torrent. In seeing such a striking spectacle, we cannot but feel ourselves interested; we must take a side, and each of us,

either be with the enemy, or be animated with the Spirit of the Lord.

In further discoursing on this subject, I propose, as the God of all grace may be pleased to assist,

- I. To shew who is the *enemy*.
  - II. What may be meant by his *coming in like a flood*.
  - III. What by the *Spirit of the Lord lifting up a standard against him*. And,
  - IV. Illustrate and confirm the proposition in the text, that *when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him*.
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## P A R T I.

### Shewing that the POPE of ROME is the Enemy.

**T**HE first part of our general division is, to show *who* is the enemy. On this part of our subject, we shall evince, that the devil, the seed of the serpent, and Antichrist is the enemy.

i. The *devil* is the original, the principal, and the implacable enemy. He is the enemy of God and man, of Christ and his church. In all the glory of innocence he once was wrapt, and on an angelic throne he sat: but he kept not his first estate. Son of the morning as he was, and shining among the other morning stars, he soon fell from

his height of glory. Casting off his subjection to the Most High, he was tumbled from his lofty seat. Losing his innocence, he was banished his celestial habitation: being *lifted up with pride, he fell into condemnation*, 1 Tim. iii. 6.; and being now an enemy to God, he was an adversary to his confederate on earth, man in paradise. Entering into the serpent, he beguiled Eve; and, by her means, Adam her husband. Not only so, but they being our foederal root, in their fall, we fell; and were plunged into irremediable woe, had not the Son of God put on the garments of vengeance for clothing, and been clad with zeal as a cloke.

—In the first promise, Satan is mentioned as at enmity with the woman and her seed; and there it was foretold, that as an evidence of his implacable, though impotent enmity, he should *bruise his heel*, Gen. iii. 15. In allusion to his first temptation, he is often called *the old serpent*, as the church is called *the woman and her seed*, Rev. xii. 9, 15, 16, 17. He is called a *red dragon*, to denote his cruelty; *Abaddon* and *Appollyon*, as being the destroyer; the *Devil*, as accusing the Brethren; and *Satan*, as being the adversary. But,

2. As the serpent, so *his seed* are the enemy of Christ and his people. In that first promise, we read not only of the enmity between the serpent and the woman, but also between *his seed*, and *her seed*. And who are the serpent's seed? All impenitent sinners, as the saints are the seed of the woman. So John called the Pharisees and the Sadducees, *The generation of vipers*, Matth. iii. 7.: and a greater than John said, *Ye are of your father*

*the devil, and the lusts of your father ye will do: He was a murderer from the beginning.—He is a liar, and the father of it,* John viii. 44. And said Paul to Elymas, *O thou child of the devil, thou enemy of all righteousness,* Acts xiii. 10. In the children of disobedience, *the prince of the power of the air* is said to work, Eph. ii. 2. Into Judas, the son of perdition, the devil entered, and put it into his heart to betray the Son of God, John xiii. 2. Cain was of that wicked one, *viz.* he was of *his seed,* 1 John iii. 12. Nay, *He that committeth sin is of the devil, as whosoever is born of God doth not commit sin,* ver. 8, 9.—From this constellation of scriptures, it is evident, as the day, That all who are not born of the Spirit, *i. e.* that all men, in their natural state, are the enemies of God and his saints. Their *carnal mind is enmity against God:* they are *enemies in their minds,* Rom. viii. 7. Col. i. 21. And as one great body, acting under, and animated by the wicked one, they may justly be called *the enemy.* They are the seed of the serpent, the lion's whelps, thirsting after the blood of the saints: and hence, rivers of it have been shed and drunk by them. So the Redeemer, in the days of his flesh, had to wrestle, not only with Satan, but with his seed; and, at last, by them, he was crucified and slain. The serpent and his seed, were all in arms against the Son of God. When lifted up on the standard of the cross, they came in like a flood upon him. But,

3. And lastly on this head, *Antichrist* is the enemy of the Redeemer and his people. He, indeed, is included under the last particular, as be-

ing the seed of the serpent. But being among sinners, as Saul among the people; and being so particularly spoken of, and pointed out in the new testament, I could not but mention him apart. And when I call Antichrist the enemy, I do not intend that individual person only, who is known by the name of the Pope of Rome; but also all that ecclesiastic body, connected with, and adhering to him as their head, down to the meanest missionary, and the silliest mass-priest. Pope, Cardinals, Archbishops, Bishops, &c. down to Monks, and mendicant Friars; all hang together, as one mishapen and monstrous body, calling themselves, *The holy mother church*: how justly, we shall see in our progress. As every body, whether politic or ecclesiastical, is in some sense one; so that great body which was to revolt from the true faith, is often mentioned as *one man*, even as the true church is called *a woman*, Rev. xii. And as this last designation does not mark out any individual, but implies the church of Christ, the bride, the Lamb's wife; so that *man of sin*, the *son of perdition*, mentioned 2 Thess. ii. 3. signifies the whole antichristian church, from its haughty head, down to the meanest of its members.—These things premised, I again say, that the Romish church is the enemy of the Redeemer and his people. If this can be proven, it is sufficient to sound the alarm to every Protestant; and that it can, is evident from the following arguments, to which I beg your attention.

## S E C T. I.

*That the Pope of Rome is the Enemy, proved from PAUL's Prophecy concerning the Man of Sin, 2 Theſſ. ii. 3,—10.*

**L**E T us, in the first place, consult Paul's prophecy concerning Antichrist. 2 Theſſ. ii. 3,—10. There he speaks of *that man of sin, the son of perdition*, who was to be revealed, so soon as that which hindered him should be taken out of the way. The mystery of iniquity was even then working as under ground; only it could not openly appear, in all its extent, till that which letted, or impeded its progress, was taken out of the way. Now, how is that man of sin characterised? See verse 4. *He opposeth and exalteth himself above all that is called God, or that is worshiped:* so that he, as *God sitteth in the temple of God, shewing himself that he is God*. Such a one was the man of sin to be. And to whom doth the character agree, but to the Roman Antichrist? Does not the head of the Roman church affect divine titles and attributes, as *holiness* and *infallibility*? Does he not assume divine prerogatives, in pardoning sin; and in anathematizing those who doubt or dispute his authority? Does he not exalt himself above God, in granting dispensations and indulgences? To grant a dispensation to sin, is a direct opposition to the holy God, and what he cannot do: such is the necessary, the immaculate, and unchangeable purity of his nature, Hab. i. 13.

The Jews made the question, *Who can forgive sins but God?* It was an article with them, it seems, that to forgive sin, is the prerogative of Deity. But that Lucifer of Rome; not content with this robbery, aspires at what a holy God himself cannot do, even to indulge men in their sins. Does not the Roman Pontiff, as God, sit in what was once the temple of God, *viz.* the church, showing himself that he is God? Like another Salmoneus, he is proud to pass for a god. He is styled, and pleased to be styled, ‘Our Lord God the Pope; ‘ another God upon earth; King of kings, and ‘ Lord of lords: the same is the dominion of God ‘ and the Pope. To believe, that our Lord God ‘ the Pope might not decree, as he decreed, were ‘ a matter of heresy. The power of the Pope, is ‘ greater than all created power, and extends itself ‘ to things celestial, terrestrial, and infernal. The ‘ Pope doth whatever he listeth, even things un- ‘ lawful; and is more than God.’ Such blasphemies are not only allowed, but even approved, encouraged, and rewarded in the writers of the church of Rome; and they are not only the extravagancies of private writers, but the language even of public decretals and acts of councils \*. The Popes have often suffered themselves to be called Gods. At Tolentino, a town in Italy, is seen an inscription, to Paul III. the most excellent and the most great God on earth. It is notorious, that the Pope allowed it to be said of him in the Lateran council, anno 1512. ‘ That he hath a heavenly

\* See Dr. Newton on prophecy, Vol. II. p. 399.

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‘ judgment ; that he is Lord of all the universe ;  
‘ that he hath a divine Majesty ; that he ought to  
‘ be adored by all people and kings ; that to him  
‘ alone is given all power in heaven and in earth ;  
‘ and that in him is all power over all the powers,  
‘ as well in heaven as in earth ; that he is the *Lion*  
‘ of the tribe of *Judah* ; the root of David, whom  
‘ God raised up for the Saviour of the church.’—  
It appears from their own writings, that after the election of the Pope, he is placed upon the great altar †, where he is worshipped †.

† Picteti. *La Theologie*, Vol. II. p. 384. See also, Vol. III.  
Part II. p. 134.

‡ The Pope, being clothed with his pontifical robes, the Cardinals come and kiss his feet, which ceremony is called, *adoration*. “ They first elect, and then worship him ; as in the medals of Martin V. where two are represented crowning the Pope, and kneeling before him, with this inscription, *Quem creant, adorant ; whom they create, they adore* ||.” It is well known what was inscribed on a triumphal arch, in honour of Sixtus IV.

*Oraculo vocis mundi moderaris habenas,*  
*Et merito in terris crederis esse Deus :* i. e.

By thy command thou rulest the reins of the universe, and art justly believed to be a God on earth.

And if the Roman Pontiff thus aspire to pass for a God on earth, it is quite in character to exalt himself above all that is called God, and particularly above civil magistrates, who are so called, Psal. lxxxii. 6. John x. 35. And in many instances, he has treated them with the utmost haughtiness and contempt, obliging them to prostrate themselves before him, to kiss his toe, to hold his stirrup, and to wait bare-footed at his gate ; as did Gregory VII. to Henry IV.

|| Dr. Newton on prophecy, Vol. III. p. 240.

From all this, it is abundantly evident, that the Roman Antichrist is *that man of sin, that son of perdition*, who, according to the apostle's prediction, was to be *revealed*. The characters given agree exactly to him, and to none other. The apostle foretold, that such a one should come; and he gave the mark of the monster so clearly, that all might know him, soon as he appeared. And if the Romish Antichrist be not he, we may challenge all the world to say who is?

Further, the apostle, when speaking of the man of sin, who was to be revealed, intimates, that he was even then as in embryo. *The mystery of iniquity*, says he, *doth already work*; i. e. the Antichristian leaven was then got as into the mass, threatening to leaven the whole lump. So says

Henry II. of England, was whipped by papal orders. Frederic I. falling down at the feet of Alexander III. the haughty Pope trampling on his neck with his foot, is said to have thundered out these words, *Upon the adder and the serpent, thou shalt tread; and thou shalt trample on the lion and the dragon.* To whom Frederic replied, This was said not to thee, but to Peter; both to me and to Peter, said the Pope. Celestin with his foot kicked off the crown of Henry VI. Gregory II. fined the emperor Leo III. in part of the empire. Zacharia deposed Childeric, king of the Franks, and placed Pepin in his room. Leo III. translated the empire from the Greeks to the Romans. Gregory VII. deposed the emperor, Henry IV. and commanded another to be elected. Innocent III. deposed Otho IV. And Innocent IV. in the council of Lyons, deposed Frederic II. who had been excommunicated by Honorius III. \*

\* See Dr. Newton on prophecy, Vol. II. p. 397. Turret. De Necess. Secess. Disp. II. sect. 19. Disp. V. sect. 17, 20.

the apostle John, *Little children as ye have heard that the Antichrist shall come, even now are there many Antichrists. He is Antichrist that denieth the Father and the Son. Beloved, believe not every spirit, because many false prophets are gone out into the world. Every spirit that confesseth not Jesus Christ, who is come in the flesh, is not of God. And this is that spirit of Antichrist, whereof ye have heard that it should come, and even now already is it in the world,* 1 John ii. 18, 22. and iv. 1, 3. The Antichristian spirit was working, even in the apostolic times. So Diotrephes loved to have the pre-eminence, and cast the brethren out of the church, 3 John 9, 10. Whatever opposed Christ, in any respect, whether in the dignity of his person, the purity of his doctrine, or the atonement made by his death, that was the spirit of Antichrist, according to the proper sense of the word, as used by the apostle, *viz.* an enemy to Christ.

The mystery of iniquity, stands in direct opposition to the mystery of godliness, mentioned, 1 Tim. iii. 16. as does Antichrist to Christ. And with this may be compared, the name written on the woman's forehead, *Mystery, Babylon the great, the mother of harlots, and abominations of the earth,* Rev. xvii. 5. What a mystery indeed! What a mystery of iniquity is known in the church of Rome! Her head one while pretending to pardon sin, at another granting dispensations, and all to fill his coffers with the gain of ungodliness. How justly may such a one be called, by way of eminency, *The man of sin, i. e. the most sinful man!* What presumption to assume the seat of God, to arrogate

the very diadem of Deity, Holiness! And to allow what the Most High has forbidden! What a destroyer of the souls of men! What a stumbling-block to Gentiles and to Jews! How justly is he stigmatized with the name of that *wicked one!* 2 Theſſ. iii. 8. where the apostle has an eye to what the penman of my text says in his prophecy, chap. xi. 4. *With the breath of his lips shall he slay the wicked one.* I read, *wicked one*, as the original word is in the singular. Remarkable are the words of the Chaldee paraphraſt on this paſſage, *He ſhall deſtroy the wicked Roman* \*.

It is further to be obſerved, that *the man of fin* is called *the ſon of perdition*; which name our bleſſed Lord gave to Judas, John xvii. 12. and the identity of the name indicates a certain unity of character. Was Judas a profeffed diſciplie of our Lord Jefus? So is the priеſt of Rome. Did Judas betray him whom he pretended to love? And is not the Romiſh priеſt a moſt notorious traitor, pre‐tending to honour the Redeemer's perſon, while he tramples on his authority, and perſecutes his members. Did Judas go into perdition? Him ſhall *the Lord conſume with the Spirit of his mouth, and deſtroy with the brightness of his coming.*

The apostle having ſaid, *The mystery of iniquity doth already work*, immediately adds, *Only he who now letteth, will let, until he be taken out of the way.* There behoved one to be taken out of the way, before the man of fin could openly appear. Then,

\* Remarkable indeed, when we reſiect, that he lived about forty years before Christ. Turret. Instit. Loc. II. Ques. xiii. Sect. 4.

viz. when he who letteth is taken out of the way, *then shall that wicked one be revealed.* The Thessalonians knew who was the let or impediment here intended, ver. 6. *Ye know what with-holdeth, that he might be revealed in his time.* It did not seem good to, nor was it necessary that, the apostle should expressly name *who* or *what* that let was. But as the Thessalonians had it from the apostle's own mouth when he was with them, ver. 5. it is reasonable to believe, that they would communicate it to other Christians, and particularly to their own posterity. And, from the concurrent testimony of the Fathers, it appears that it was the Roman empire. Tertullian, who lived about the end of the second century, expounding these words, *Only he who now letteth, will let, until he be taken out of the way,* says, ‘Who can this be but the Roman state? The division of which, into ten kingdoms, will bring on Antichrist; and then the wicked one shall be revealed.’ And he assigns it as the reason why the Christians prayed for the prolonging (*pro morâ finis*) of the Roman empire, because they knew that the greatest calamity hanging over the world, was retarded by its continuance. To the same purpose Origen, in the third century, Lactantius, Cyril, Jerome, Augustine, Chrysostom, and Ambrose in the fourth\*. And taking the let for the Roman empire, suggests a solid reason why the apostle did not expressly name it: as that had been the high way to provoke the civil powers

\* Turret. de Secessione, ab Eccl. Rom. Disput. vii. Sect. 12.  
Dr. Newton on the Prophecies, Vol. II. p. 413,—418. Pictet.  
Theol. Chret. Vol. II. p. 381.

against the church, and to make their little finger heavier than otherwise their loins would have been.

It deserves to be remarked, that even in the opinion of a bishop of Rome, Gregory the great, who sat in the chair at the end of the sixth century, whosoever affected the title of universal bishop, he was the antichrist, or the forerunner of antichrist. ‘I speak it confidently,’ says he, ‘that whosoever calleth himself the universal bishop, or desireth so to be called, in the pride of his heart he doth forerun antichrist.’ When John, then bishop of Constantinople, first usurped this title, Gregory made answer, ‘By this pride of his, what thing else is signified, but that the time of antichrist is now at hand?’ Again, he says, on the same occasion, ‘The king of pride approacheth; and, which is wicked to be spoken, an army of priests is prepared †.’

It cannot be denied, indeed, that the title of universal bishop, or patriarch, was given to the bishop of Rome in the year 451, in the council of Chalcedon: and that it was also given to the patriarchs of Constantinople and Alexandria, in the years 449, 518, 519, 533, 534, 536. But Gregory understood this title in another sense, than it had before his time. He understood it in that sense wherein they gave it to the Pope afterwards, viz. That he is the sole bishop, and universal head of all the members of Christ, both pastors and simple believers, who prefers himself to them all, who carries himself as their general superintendant,

† Dr. Newton, *ubi supra.*

and who keeps them under the yoke of his dominion.

Taking the name in this sense, Gregory says, it is a name of *vanity*, a temptation of diabolical usurpation; a name of *blasphemy*, a name invented by the first apostate, the devil: and he insists on the comparison which he makes of the universal bishop, with the devil, and with antichrist. Leo IX. though a Pope himself, in the eleventh century, disapproved of the title of universal patriarch, and says, ‘ That he is not the husband’s friend, who wants to be loved in the husband’s place: That, on the contrary, he is the bride-man, and pimp of Antichrist, who exalteth himself above all that is called God \*.’

As early as the year 1120, a Treatise was published concerning Antichrist, wherein the faithful were admonished, ‘ That the great Antichrist was long ago come, and by the permission of God advanced in years. And the author having described the corrupt state of the church at that time, says, this state of men (not a single man) is Antichrist, the whore of Babylon, the fourth beast of Daniel, that man of sin and son of perdition, who is exalted above every God, so that he sitteth in the temple of God, that is, the church, showing himself that he is God; who is now come, with all kind of seduction and lies in them that perish †.’

It claims our attention on this branch of the argument, that the coming of the *wicked one* was

\* Picteti. La Theol. Chret. Vol. II. p. 584.

† Dr. Newton on Proph. Vol. II. p. 420.

to be with all *power*, and *signs*, and *lying wonders*,  
2 Theff. ii. 9.; and who does not know that wonders or miracles are the boast of the Romish church? The Popish legends, stuffed with lying wonders, furnish out a most affecting comment on this text. Bellarmine, who strained every nerve in support of Popery, reckons the glory of miracles a note of the Catholic church. But our apostle assigns them as a distinguishing character of the *man of sin*. The ostentation of miracles is peculiar to the church of Rome. The Jews are destitute of miracles, the Mahometans disclaim them, and profess to propagate their religion, not by virtue of miracles, but by fire and sword; which by the way is one good reason why, not Mahomet, but the Pope is to be understood by the *man of sin*.

The reformed churches content with the miracles wrought by Christ and the apostles, seek no other. But the Papists glory in miracles. Hence none is held as a saint among them, who is not said to have been famous for miracles. No reliques, no remarkable sepulchres to which pilgrimages are wont to be made, which are not celebrated for the fame of miracles. There was printed at London, about four and twenty years ago, a book, intitled, *The miraculous powers of the Church of Christ asserted, through each successive century from the apostles, down to the present time*. Whence the Author infers, that the Catholic church is the true church of Christ. But, unhappily for the church of Rome, it turns out, that she glories in her shame; for what she pretends as a mark of the spouse,

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proves her to be the great whore, the mother of  
harlots \*.

## S E C T. II.

*That the Pope of Rome is the Enemy, evinced  
from Paul's Prophecy, 1 Tim. iv. 1, 2, 3.*

**A**S the apostle described the man of sin, to the Thessalonians, so also to his beloved Timothy, 1 Epist. iv. 1, 2, 3. Having mentioned the great articles of the mystery of *godliness*, he next informs him, concerning some of the leading parts of that mystery of *iniquity*, which was to be unmasked in the latter times. And he shows, in three particulars, wherein it should consist. 1. In doctrines concerning dæmons. 2. In forbidding to marry. And, 3. In commanding to abstain from meats.

In examination of which particulars, we shall find, that the church of Rome is the apostate spoken of. The Spirit speaketh expressly, that in the latter times some shall apostatise from the faith, giving heed to seducing spirits, and doctrines of dæmons, as the word properly is.

1. The leading line in the apostacy is giving heed to *seducing spirits* and *doctrines of dæmons*, which does not signify, that the apostacy should proceed from the instigation of evil spirits, or devils; for that may be said of all wickedness, and what is common to all, cannot distinguish one from ano-

\* See Turret. *De Secessione*, Disput. VII. sect. 38. Dr. Newton on the prophecies, Vol. II. p. 408.

ther. As the apostates were to have a sinful doctrine concerning marriage and meats, analogy requires, that they were to sin in their doctrine concerning dæmons. So they are described as giving heed to doctrines of dæmons, where as one, *viz.* Dr. Newton, well observes, the genitive case is not to be taken *actively*, as if dæmons were the **AUTHORS** of these doctrines; but *passively*, dæmons *being* the subject of them. Thus, a doctrine of *vanities*, is a doctrine *concerning* vanities, Jer. x. 8. The doctrine of the *Lord*, is the doctrine *concerning* the Lord, Acts xiii. 12. So the fourfold doctrine mentioned, Heb. vi. 2. is the doctrine concerning the four important points there named. And, by the same construction, doctrines of dæmons are doctrines about, concerning, or relating to dæmons \*.

Now, what are dæmons? Our version, as we see, reckons them the same with devils. But it cannot be denied, that though the word *dæmon* is generally taken in this sense in sacred scripture; especially in the four gospels, yet among the heathens it signifies a *god*, a *tutelary angel*, or a *genius*. According to the theology of the Gentiles, dæmons were middle powers between the sovereign gods and mortal men. And of these dæmons there were reckoned two kinds; one were the souls of men, deified, or canonized, after their death: the other were such as had never been the souls of men, nor ever dwelt in mortal bodies. Now, it appears from one passage, at least, in the New Testament, that

\* See Willison's Popery, another gospel, page 51.

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dæmons does not always signify devils. At Athens, where they were too much addicted to the worship of dæmons, as the word is, *Act̄ xvii. 22.* Paul was charged as a setter forth of *strange dæmons*, because he preached unto them *Jesuſ*, and the *resurrection*, *Act̄ xvii. 18.* What we read *strange gods*, is in the original, *strange dæmons*. Here dæmons cannot possibly signify devils, but must refer to *Jesuſ*, who, according to Paul's preaching, was *raised from the dead*. Him the idolatrous Athenians reckoned among the *strange gods*; and indeed he was to them *the unknown God*, verse 23.

From the above, it is evident, that by dæmons are meant *angels* †, and *departed spirits*. Paul foretells, that the apostates should give heed to *seducing spirits*, and doctrines concerning *dæmons*. And does not a great part of the Romish worship, consist in the adoration of *angels*, and *saints departed*? This is what the votaries of Rome cannot deny. Their plea, that they do not give them supreme worship, is to no purpose. Worship them they do, in a divine manner, and this is sufficient to fix the charge of idolatry on them. This proves, that the Papists are the apostates described by Paul. Angels and saints they use as mediators; and Papal Rome, herein follows the footsteps of Pagan Rome. What a brazen brow had Bellarmine, who says,

† This sense of the words is not a little strengthened by some ancient copies, which read it, *For they shall be worshippers of the dead*, as in Israel also they were worshipped. So Epiphanius, who died about the year 402. reads the text. Beza thinks it was in the original. And it still stands among the various readings. Dr. Newton, Vol. II. p. 446.

that John did well to worship the angel? Then it must follow, that the angel did ill to reprove John. But whether we should believe a cardinal at Rome, or the angel of the Lord, judge ye. *Burkit.*

2. Another line of their character, who shall depart from the faith is, that they shall *forbid to marry*. In the passage under consideration, the prohibition of marriage is joined to the doctrine or adoration of dæmons. And who knows not that the one, as well as the other, is a favourite tenet of the church of Rome? The celibacy of the Roman clergy was fully decreed by Gregory VII. in the eleventh century. Vows of single life make no small part of the papal religion. With them marriage is one of their seven sacraments; and yet, as if it had something polluting in its nature, it is denied to their priests. The Pope, in his affected pride, would out-do him whose successor he pretends to be; I mean, the apostle Peter, of whose wife we read once and again in holy scripture.— Nay, the proud pontiff and his clergy, set themselves in effect above man in innocence: It was not *good for him to be alone*; but it seems, that for them it is.

Marriage is not like many of the divine institutions, *viz.* somehow occasioned by, or at least, founded on the supposition of man's corrupt state. No: it was prior to the knowledge of sin; and therefore in itself cannot be sinful. Of all the descendants of Adam, only two were honoured to enter heaven without tasting death; and of the one of these we are certain that he was in the conjugal state, *viz.* Enoch; of whom it is said, *He*

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walked with God, after he begat Methusalah, three hundred years, and begat sons and daughters, Gen. v. 22. I hope the enemy will not say that they were begotten in concubinage. But enough of this. We observe,

3. That the apostle characterizes those who should apostatize from the faith, as commanding to abstain from meats, which God hath created to be received with thanksgiving. It is to be observed, that the word *commanding*, is a supplement here. The original phrase is elliptical; and therefore cannot be read, without understanding some word to supply the sense. To read it without any supplement it would run thus, *Forbidding to marry, to abstain from meats*. But the meaning cannot possibly be, forbidding to abstain from meats, which God hath created to be received with thanksgiving. This would be to abide by God's institutions; whereas the Spirit is characterizing those who should depart from them. Therefore, here there must be a word supplied, directly contrary to that in the first clause. So our translators have supplied the word *commanding*. Such elliptical phrases occur elsewhere in the writings of our apostle, 1 Cor. xiv.

34. So Tim. ii. 12. *I suffer not a woman to teach; —but, I COMMAND her to be in silence.* So in that saying of a Heathen author, ‘ I do not forbid him ‘ to be dismissed, but to be tormented with hun- ‘ ger;’ i. e. I command him to be tormented with hunger \*.

Now, who is it that prescribes abstinence from certain meats, as well as from marriage? Is it not

\* See Blackwall's sacred classics, p. 72, 73.

the church of Rome? Hence their meagre days, and their long Lent. ‘ It is as much the law of all Monks, says Dr. Newton, to abstain from meats as from marriage. Some never eat any flesh; others, only of certain kinds, and on certain days. Frequent fasts are the rule, the boast of their order; and their carnal humility is their spiritual pride.’—Thus, as the church of Rome has much of Gentilism, in worshipping angels and spirits departed\*; so also of Judaism, in making a distinction of meats: and, in both these, as in every other instance, she proves herself to be the great apostate foretold in the apostolic writings.

I would only observe, that this passage agrees remarkably in one thing with the former. There the man of sin is said to come with *lying wonders*. Here it is written, that *some shall apostatize from the faith*.—Through the hypocrisy of liars, having their *conscience seared with a hot iron*: as our version runs, one would understand it of *devils speaking lies*, and having their conscience seared. But the reading we have given, is most agreeable to the original; and exhibits an awful, but a just character of the seducers, *viz.* that they have their conscience seared with a hot iron. In the Roman church, there are the deceivers, and the deceived. But the former are twofold more the children of the devil than the latter.

\* It has been wittily observed, that in all the scripture, we read of no prayer made to departed saints, but one; and that was not heard, Luke xvi. 24,—31. Poor encouragement, one would think, to their worshippers.

## S E C T. III.

*That the Pope of Rome is the Enemy, proved from  
the Number of the Beast, Rev. xiii. 18.*

JOHN the divine, having spoken of *the beast*, and the *number of his name*, Rev. xiii. 17. concludes all with saying, *Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man: and his number is six hundred sixty and six.* Here is a number given, and it is the number of a name; that is, as I apprehend, the number arising from the numeral letters of a certain name. It was usual with the Greeks, as also with the Hebrews, to express numbers by the letters of their alphabets: and this custom we too have from the Romans. Thus, in the passage quoted, 666 is not expressed in full words, but by three letters of the Greek alphabet: from the number given, we are left to seek the name. The number 666 has nothing evil in itself; it is precisely the number of the children of Adonikim, who came up with Zerubabel to Jerusalem, Ezra ii. 13. Numbers, in themselves, are no more to be observed, than days, months, or years. Neither is the number 666 to be reckoned an absolute, but rather a collateral evidence or mark of Antichrist. It is found in a great many proper names: so Grotius found it, ORANIOS, Ulpius; the bishop of Meaux, in DIOCLES AUGUSTUS. F. Feuardentius affects to find it in the name of Martin Lauter, which he says was the original way of spelling the name of

Luther.—But what pity to see men playing at this rate \*.

If any man's name among us had the letters *I, V, X, L, C, D.* they would amount precisely to 666; but what relation would this have to the subject? Surely, none at all. For we must argue, not from the name only, but from the name joined to other marks of the beast; which cannot be said of other names. For, in vain is any other name sought containing the number 666, unless it be also the name of the beast. A name of that nature, joined with other characters of the beast, must strike strong with conviction; but separated from them it amounts to nothing: so a cypher standing alone signifies nothing; but set the figure 9 before it, and it makes 90.

' It was a method practised among the ancients,  
 ' to denote names by numbers; as the name of  
 ' Thouth, or the Egyptian Mercury, was signified  
 ' by the number 1218.; the name of Jupiter, as  
 ' Ηερχη, or the beginning of things, by the num-  
 ' ber 717.; and the name of the sun, as νος good,  
 ' by the number 608 †.'

Now, as the Spirit of God, in many other instances, accommodates his expressions to the customs of the several ages, to the *olympic games*, 1 Cor. ix.

\* With equal facility might they have found the number 666, in that blasphemous title given in the dedication of some books to Paul V. who died Anno 1621. The title runs thus:

PAVLO V. VICE DEI. } 666.  
 5. 50 5. 5.1.100. 500. }

That is, *To Paul V. in place of God.* Pareus on Revelation, p. 174. Picteti. Theol. Chret. vol. III. par. i. p. 225.

† Dr. Newton on Prophecy, Vol. III. p. 245.

24.; to the *white stone*, given as a token of absolution \*, Rev. ii. 17.: so it is highly probable, that in giving the number of the beast's name, he alludes to what was in use among the ancients. Here the apostle gives the number; and from it we must, as well as we can, collect the name. After all the search I have been able to make; and after deliberating on what has been offered on this subject, I humbly apprehend the number of the beast implies two things. First, Who he should be; and, Secondly, When he should appear in all his pomp.

i. I say, it seems to point out *who* he should be. Hence the mark, and the name, and the number of the beast's name, are mentioned as being much the same, Rev. xiii. 17. Irenæus, who lived not long after John's time, and who was the disciple of Polycarp, the disciple of John, testifies, ' That they, who had seen John face to face, taught, that the number of the name of the beast, according to the computation of the Greeks, by the letters which are in it, had six hundred sixty and six †.' And the same Irenæus gives it as his judgment, that *Lateinos* is that name. ' The name *Lateinos*, says he, contains the number 666.: and it is very likely, because the last kingdom is so called, for they are Latins who now reign ‡.'— *Lateinos* is the true orthography, as the Greeks wrote the long *i* of the Latins; so *Antoneinos* and *Sabeinos*, for *Antoninus* and *Sabinus*. No objection therefore can be drawn from the spelling of the

\* Compare Ovid Metamorph. Lib. xv. line 42.

† Turret. de Secessi. Disp. vii. Sect. 33.

‡ Dr. Newton, Turret. ubi supra. Disp. vii. Sect. 36.

word; and the thing agrees to admiration. The thought is venerable for its antiquity, and has a strong appearance of truth.

*Lateinos* signifies the man of *Latium*, the man of Rome; the Latin man, the Latin state, or the Latin power: some such substantive being understood to the adjective. And we see that Irenæus useth the plural: the *Latins*, says he, now reign. With as much propriety may we call one a Latin as an Hebrew. It was usual of old, when speaking of an Israelite, to call him an *Hebrew*, Exod. ii. 11. And, says Paul, *I am an Hebrew*, Phil. iii. 5. So *Lateinos* signifies the Latin. And is not he truly the Latin, who is in possession of the remains and the antient seat of the Latin empire? who suffers public worship to be performed in no other language but Latin? and who issues out his mandates and his decrees in no other? In every thing do the Papists Latinize: masses, prayers, hymns, litanies, canons, decretals, bulls, are all conceived in Latin. Nor is the scripture read in any other language than Latin. The council of Trent commanded the Latin to be the only authentic version; nor do their doctors doubt to prefer it to the Hebrew and the Greek originals. Nay, the Roman church is by the Greeks called the Latin church: and this distinction was so remarkable, that in the general councils, the western fathers or bishops were called the Latins, but the rest the Greeks.

Thus the name *Lateinos*, as to its grammatical signification, is most descriptive of the church of Rome: and computing its numeral value in Greek, it amounts precisely to the number of the beast, as

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exactly as I, V, X, L, C, D, does in our reckoning. For as these letters make 666, according to the Roman reckoning; so does Lateinos when written in Greek, as is obvious even to Tyros, in that language.

A A T E I N O Σ } Sum Total 666.  
30 1 300 5 10 50 70 200 }

It also merits our attention, that the Hebrew word *Romiith*, which signifies the Roman beast, or Roman kingdom \*, contains the exact number 666, according to the numeral value of the Hebrew letters,  $\text{ל} \text{מ} \text{י} \text{ת}$  }  $\text{ר} \text{ו} \text{י}$  }  $\text{ה} \text{נ} \text{א}$  } Sum total 666.

As the apostle, though writing in Greek, made sometimes use of Hebrew names, as *Abaddon*, chap. ix. 11. and *Armageddon*, chap. xvi. 16.: so might he likewise in this place allude to the name of the beast in the Hebrew language. These are the two languages in which God gave his oracles to his church: and is it not surprizing that there should be such a fatal co-incidence in both the names, *Lateinos* and *Romiith*? that they should both contain the just and exact number of 666? One asserts, and I believe truly, that ‘ no other word, in any language whatever, can be found to express both the same number, and the same thing †.’ But,

2. It seems to me, that as the number of the beast’s name points out who he is; so also when he should appear. The time of his continuance is

\* *Haijah*, beast; or *Mamlaca*, kingdom, must be understood.

† Dr. Newton on Proph. Vol. III. p. 246,—248. Turret. de Secess. Disput. VII. Sect. 35. Pictet. Theol. Chret. lib. xiv. cap. 19. sect. 11.

signified in the fifth verse, to be forty-two months; that is, twelve hundred and sixty days, the same time that the two witnesses should prophecy in sack-cloth, chap. xi. 3. and equivalent to the time of the woman's abode in the wilderness, chap. xii. 14. But after all, it was natural for John to say, *When shall these things be?* When shall the forty-two months, the reign of the beast commence? Add to this, that it was God's path-way, to shew his servants to whom he revealed his secrets, the period when he would make bare his arm to bring deliverance: so to Abraham he said, *Thy seed shall be afflicted four hundred years,* Gen. xv. 13. which period behoved to commence with the affliction of his seed, Isaac. To Daniel he said, *Know, that from the going forth of the commandment to restore and to build Jerusalem, shall be seventy weeks,* Dan. ix. 24, 25.; that is, four hundred and ninety years, taking a day for a year, according to scripture reckoning.—Having this key in our hand, we may, I think, know the time when the beast should appear.

That the second beast mentioned, Rev. xiii. 11. is materially the same with the first mentioned ver. 1, 2. I take for granted \*. I cannot think

\* I cannot think with some, that by the other beast, mentioned ver. 11. is meant *Mahomet*: but judge, with the current of Protestant writers, that he is the *Romish Antichrist*, considered in a different point of view, from that under which he was held forth, ver. 1. He is described as *exercising all the power of the first beast*, and causing the inhabitants of the earth to worship him, ver. 12.; and as hindering every man to buy, or sell, save they who have the mark, the name, or the number of that beast's name, ver. 17. But such offices, Mahomet never

however with a late German critic †, that the beast's number, 666, is the same with the forty-two months, during which he was to continue.

did for the Romish Antichrist. I therefore cordially give into their sentiments, who think, that by the second beast, is meant the *Pope* and his *clergy*. That man of sin, is to be considered in two lights: either as the pretended head of all temporal power; or, as the sole fountain of all spiritual. View him in the first light, and he is the beast with *seven heads, and ten horns*, ver. 1. For, to the beast the ten kings, signified by the ten horns, give *their power and strength*, chap. xvii. 12, 13.—Consider him in the second light, viz. as the pretended source of all spiritual power, and he has two horns like a lamb, and speaks as a dragon. He pretends the greatest mildness and innocence, as if he were a lamb; yea, while he speaks and acts like a dragon, he still avers his innocence. For, in butchering mens bodies, he pretends to bliss their souls. Gibbets, and fires, and racks, are all for this salutary purpose. The two horns of the Romish lamb, are thought by some, to denote the two orders of the Popish clergy, regular and secular.

Thus by the two beasts, the Pope is pointed out in his two-fold pretended power, temporal and spiritual. Under the emblem of the first beast, he is considered as making one body with the ten horns, or kings: under the notion of the second, he is a head to the clergy, making one body with them. In the one case, he acts by civil power, warring against the saints, and overcoming them: in the other, by spiritual, as excommunication, pardons, dispensations, &c. accordingly he is described as working miracles, ver. 14. It is obvious, that this second beast working miracles in the sight of the first, is elsewhere called, *The false prophet*, chap. xix. 20. The Pope, as head of the ecclesiastic body, by his pretended miracles, strengthens his hand as head of the civil: the one power tends to promote the other. In this sense the false prophet is distinguished from the beast, though in another sense they are one. And that one, and the self-same enemy should be represented under the emblem of different beasts, is nothing strange, when

† Bengelii Gnomon Novi Testamenti.

That, instead of throwing light, casts a cloud upon the subject. The number 666, must be referred to time; and what so natural, as to think of so many years? Taking it thus, it signifies, that 666 years should run, and then the beast should rise up out of the earth; then he should appear in his full power. In this view of the matter, the number of the beast, points out when he should appear. This number must respect some future period, as a past period is said to be numbered. So Daniel said to Belshazzar, *God hath numbered thy kingdom, and finished it,* Dan. v. 26.

The number of the beast is 666; *i. e.* as we take it, there were from that date to be 666 years until the beast should come. Now, when was it that John had this revelation? The general received opinion is, that it was about the year 94; and if to this we add 666, it will bring us down

we recollect, that in this very book, the true head of the church is held forth both as a *Lion*, and a *Lamb*, chap. v. 5, 6. Though one person, he sustains both characters; a Lion to protect his church, and a Lamb slain to atone for her sin. A Lamb, in his transactions with God; and a Lion, to destroy the destroyer.

There is an infernal three mentioned, as give rise to all the troubles of the church: the dragon, ver. 2.; the beast rising out of the sea, ver. 1.; and that other beast coming out of the earth, or the false prophet, ver. 11. And accordingly, when the Halfyon days of the church shall come, these three enemies shall be taken out of the way. The dragon shall be bound a thousand years, and cast into the bottomless pit, chap. xx. 2, 3. and the beast and the false prophet shall be cast alive into a lake of fire, burning with brimstone, chap. xix. 20. See Goodwin and Durham on the Revelation.

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to the year 760. And, what took place about that time? Something very remarkable indeed. For, in the year 755, or, according to some 756, the Papacy received the temporal power, and became the beast, or was constituted the last government of Rome. For, at that time Pepin, king of France, recovered Ravenna from the Lombards; which, with the territory about it, he conferred on the Pope, who thereby became a temporal prince. This territory was granted to the church, as St. Peter's patrimony. And the Popes, being now temporal princes, did no longer date their epistles and bulls by the years of the Emperor's reign, but by the years of their own Pontificate, or advancement to the Papal chair. In the year 606, Boniface III. got himself declared universal bishop and head of the church, and assumed the title of *Pope*. But still he and his successors, were without any temporal dominion; their supremacy was somehow limited by the civil powers. But now in the year 756, the Pope having obtained the Exarchate of Ravenna, and being seated as a temporal prince at Rome, independent on any civil power, the project of spiritual monarchy was perfected and confirmed. Now the beast rose out of the earth: now Rome came under a new form of government.—Thus from the number of the beast, it appears, that the Pope of Rome is that beast; and consequently the Antichrist, the enemy of Christ and his people \*.

\* Lowman's preface to his paraphrase on the Revelation, p. 33, 34. Mosheim's history, Vol. I, p. 353, 354.

I am the more confirmed, that the number of the beast points

S E C T. IV.

*That the Pope of Rome is the Enemy, proved from the scarlet-coloured Beast, having seven heads and ten horns, Rev. xvii. 2, 3.*

THAT the church of Rome is the enemy, or the Antichrist, appears from Rev. xvii. 3, 4. There John sees *a woman sitting upon a scarlet-coloured beast, having seven heads and ten horns.* These the angel interprets, ver. 9,—14. *The seven heads, says he, are seven mountains on which the woman sitteth: and the woman is that great city, which reigneth over the kings of the earth,* ver. 18. Here the angel directs our attention to a city built on seven

out both who he should be, and when he should most openly appear, when I reflect on a passage relating to the same subject, Rev. xvii. 9, 10, 11. There the seven heads denote not only seven-hilled Rome, where was to be the seat of the woman; but also seven different forms of civil government, after which she should appear in all her pomp, riding the scarlet-coloured beast. *The seven heads, says the angel, are seven mountains: and there are seven kings;* or, as Dr. Newton reads it, *And they are seven kings.* On proph. Vol. III. p. 301.

Why may not the number 666, the number of the beast, have a reference to these two, as well as the seven heads? Had we not an angel for an interpreter, we would have been ready to think, that the seven heads referred only to place, not to time. But he informs John, that they point at both. It deserves our attention, that almost the same words stand as a preface to the number of the beast, and to the explication of the seven heads. In the one it runs, *Here is wisdom. Let him that hath understanding, count the number of the beast,* Rev. xiii. 18. In the other, *Here is the mind which hath wisdom,* Rev. xvii. 9.

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mountains. And can any be in the dark as to what city is meant? Is not Rome as famous for her seven hills, as the Nile for her seven streams? Is not the one known among Pagan writers, by the name of seven-hilled Rome, as well as the other by the seven-streamed river? This is so evident, that Papists themselves cannot deny that Rome is meant by the city on the seven mountains; only, say they, it is Rome Pagan, not Rome Papal. The falsity of which we shall soon see. It was the city which in John's time reigned over the kings of the earth, that was the woman.

But it was not that city under the sixth king, or the sixth form of government, *viz.* heathen emperors: but under the eighth, as undeniably appears from verse 11. The then present form of government was to pass away, another was to succeed it, and continue a little space; and then the eighth form of government was to take place, at which time the woman was to appear in state. The beast on which she was to ride, was not the sixth form of government, or imperial Rome, but the eighth, as the 11th verse evinces. *And the beast,—he is the eighth.* This points out Papal Rome so clearly, that he who runs may read. For, observe, that the seven heads of the beast on which she rode, signified not only seven mountains, but also seven kings, or seven different forms of government, which were to take place before the harlot was to mount the beast. *There are seven kings, says the angel; five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space,* ver. 10.

Five kings, or five forms of government were fallen before John's time, *viz.* kings, consuls, dictators, decemvirs, and military tribunes, with consular authority. To all these, in their turn, the city Rome, or the Roman empire, had been subject. *One is*, says the angel, *viz.* emperors; and accordingly Domitian filled the throne at the time when this revelation was vouchsafed. The other, says he, *is not yet come; and when he cometh, he must continue a short space:* by which I would not, with some, understand *Christian Emperors*; nor, with others, the *Patriarchs* who ruled at Rome, and from whose time, the Imperial seat was translated from thence to Constantinople\*; but, with the learned Lowman, and Dr. Newton, I would understand the *Dukedom of Rome*.

It is well known, that in the fifth century, the Goths, Vandals, and other northern nations broke into the Roman empire, and divided it amongst themselves. After some time the eastern Emperor broke the Gothic power in Italy, and reduced the greatest part of Italy into obedience to himself. And the government of Italy he administered by Lieutenants, who were styled, *Dukes of Italy*. Rome was not now the seat of government, but tributary to the exarch or vice-roy of Ravenna. Thus she continued from the year 568 till 752, when the Lombards having taken Ravenna, claimed Rome as a part of its exarchate. The Pope alarmed, sends to Pepin, king of France, for protection. He enters Italy with an army; conquers Aistulphus, king of the Lombards; obliges him not only to renounce

\* Turret. de Seccs. Disp. vi. Sect. 9.

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his claim to Rome, but to surrender the whole exarchate or principality of Ravenna to the Pope: and he gave the temporal government of Rome, and the whole exarchate for ever to the Pope, and his successors, as the patrimony of St. Peter. The keys of the several cities belonging to the exarchate, together with the grant or charter, were, with much solemnity, laid on the altar of St. Peter, *Anno Domini, 756.*

Thus, it clearly appears what was the seventh form of government which was to come, and to continue but a short space. The Imperial government was lost about the year 476. For about 184 years, there was a Duke of Rome to govern the people, and to pay tribute to the exarchate of Ravenna. What a short space 184 years, compared with the Imperial government which preceded it, and lasted above 500 years! And how short, compared with the papal government, which has now continued upwards of a thousand years! From the above we see, that the papal is the eighth form of government, as the Duke of Rome was the seventh. Pepin would not restore the exarchate of Ravenna to the eastern empire, but gave it to the Pope; and therefore he, strictly speaking, became successor to the Duke of Rome, and was now a temporal Prince \*.

The beast is said to be the *eighth king*, and to go into perdition. His government shall come to an end, and there shall be none to help him. The beast therefore on which the woman rideth is the

\* See Lowman's preface to his Paraphrase on Rev. p. 32. Dr. Newton on prophecy, Vol. III. p. 303.

Roman government, in its eighth and last form; and this, all must acknowledge is the papal, not the imperial; Rome Christian, not Rome Pagan.—As the beast had *seven heads*, so *ten horns*: and these, says the angel, are *ten kings*; that is, ten kingdoms, which shall *receive power* with the beast, and shall give their *power and strength unto the beast*, ver. 12, 13. Here we see that the beast and the ten kingdoms were to rise out of the ruins of the Roman empire: and these kingdoms were to assist the beast in making *war against the Lamb*. And is it not evident, that the Papacy appeared in full power after the Roman empire, being over-run by the Goths, Huns, Vandals, and other nations, was divided into ten kingdoms? The number *ten* is variously reckoned up by different writers: But all history assures us, and the Romanists themselves allow, that the Roman empire was dismembered into ten kingdoms. And however they be reckoned, they can only be found amidst the broken pieces of the Roman empire. And they giving power to the beast, supposes that the beast is not imperial, but papal Rome. We have seen how one of these kingdoms, France, gave its power to the beast, when Pepin set him as on the throne, in the year 756.

From what has been said, it must be evident to every one, that the woman riding on the scarlet-coloured beast, with seven heads and ten horns, is no other than the church of Rome, which has so long been supported by the European powers: and that therefore that church is indeed the enemy of Christ and his people.

## S E C T. V.

*That the Pope of Rome is the Enemy, proved from  
the Character of the Woman who sat on the  
seven-headed Beast, Rev. xvii. 4, 5.*

THAT the church of Rome is the enemy, or Antichrist, appears, as from the beast on which the woman rode, so from the description of the woman herself; which runs in the following manner, Rev. xvii. 4, 5. *And the woman was arrayed in purple, and scarlet colour, and decked with gold, and precious stone and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.* A woman this, vastly different from, and quite opposite to, that woman mentioned, chap. xii. 1. *as clothed with the sun, having the moon under her feet, and on her head a crown of twelve stars.* That woman was of heaven; and hence her dress is all celestial: this is of the earth, earthly: that was the chaste spouse; this the base adulteress: that, the Zion of God; this, Babylon the Great.

But to be more particular, this woman is described by three things, the dress she wore, the cup she held in her hand, and the name written on her forehead.—She is described as in a most gaudy dress, suiting her character as a courtesan. How expressive her attire of the great pomp and worldly grandeur of the Romish church, which is

truly a kingdom of this world! Her *purple*, and *scarlet-coloured cloathing*, may justly be considered as emblematic of the Pope and Cardinals, whose habits are purple and scarlet. Their hats, their robes, their stockings and shoes are of *scarlet colour*: nor will they change their livery, though they know how Protestants apply this text \*. This woman is also said to have *in her hand a golden cup, full of abominations, and filthiness of her fornication*. In this, the new testament Babylon resembles Babylon of old, Jer. li. 7. This cup, so rich without, and so filthy within, represents the delusive charms of Popery, in its gaudy shows, pretended miracles, dispensations, pardons, and the like.

Idolatry is in holy scripture frequently held forth under the notion of *adultery* or *fornication*, it being a palpable breach of the marriage-covenant between God and his church, Jer. iii. Ezek. xvi. Hos. ii. Idolatry is a direct breach of the first and the second commandments: such as worship other gods, or the true God in a false manner, are guilty of *spiritual adultery* or *fornication*. But this the Romish church does, as we shall see anon; and therefore she is the *great whore*. Her intoxicating cup, so full of abominations, is a proper emblem of these alluring methods she takes to seduce the nations from their loyalty to Jesus, and from the simplicity of gospel-worship. Accordingly she is said to have made *all nations drink of the wine of the fury of her fornication*, Rev. xiv. 18. The *inhabitants of the earth*, are said to *have been made drunk with it*, chap. xvii. 2.

\* Guyse in loc.

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After her gaudy attire, and her golden cup, the evangelist mentions the name written on her forehead, MYSTERY, BABYLON THE GREAT, &c. Her name is not written on her *hand*, which she therefore might hide at pleasure. No; it is engraven on her *forehead*, so that all who see her, may know who she is. And though she have a *whore's forehead*, refusing to be ashamed, Jer. iii. 3.; yet, in showing her brazen front, she in effect tells her name, whereby all the world may know her. That name consists as of three syllables.

The first is *mystery*. Paul told the Theffalonians, that even in his time, *the mystery of iniquity was working*, 2 Epist. ii. 7. And here John tells us, that *mystery* is written on the woman's brow. That is truly observeable, which the learned Scaliger affirms, *viz.* that he saw a great many Popish mitres at Rome, whereupon was written the word, *mystery*\*. This inscription the Pontiff's mitre bore, till the Protestants alledged this passage of scripture to prove that the church of Rome was Antichrist†. Thus as God mentioned Cyrus, the deliverer, by name, long before he came on the stage of time; so here, he mentions the very name wherein the man of Rome would glory, *Mystery*.

The second syllable of the woman's name is, *Babylon the Great*. This naturally points us to that great city mentioned in the 18th verse, as reigning over the kings of the earth: the city built on seven mountains, ver. 9.; that is, Rome. Babylon the great therefore, and seven hilled Rome, are

\* Pictet. Theol. Chret. Vol. II. p. 583.

† Guyse in Loc.

one and the same. Babylon is uniformly mentioned in this book as a city, chap. xiv. 8. xvi. 19. xviii. 2, 10, 19, 21. and what can it mean but the seven-hilled city on which the woman fitteth? It is constantly distinguished from the *holy city*, chap. xi. 2.; the *beloved city*, chap. xx. 9.; i. e. Jerusalem, or the true church of God, under the New Testament: only let it be observed, that as the holy city signifies the church of Christ; so Babylon the great, signifies not only Papal Rome, but all in connection with, all adhering to her. This great city is spiritually called *Sodom* and *Egypt*, chap. xi. 8. And by analogy she is also spiritual or mystical Babylon. Sodom, Egypt, and Babylon, were the great enemies of the saints, under the Old Testament; and therefore so must this city under the New. And who knows not that Papal Rome, together with all her dependants and abettors, is a Babylon for pride, an Egypt for cruelty, and a Sodom for her abominations? But this brings me to the

Third and last part of the woman's name, which is, *The mother of harlots, and abominations of the earth.* What a shameful, and yet how just a name! The *mother of harlots* signifies that she is the *ring-leader* in the great apostacy, the spiritual adultery: one who, by her example and her precept, teacheth the nations to go a whoring from the true God, and his true worship.—As father and mother are names of eminence and superiority in a natural, so also in a political, moral, and spiritual sense.—Thus Eve, on account of her faith in the promised

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seed, is called, *The mother of all living*. So believing wives are called the *daughters of Sarah*; and Jerusalem the *mother of us all*, Gal. iv. 26. In like manner, the woman is called the *mother of harlots*, to signify that she herself is the *great whore*, who *corrupteth the earth with her fornication*, Rev. xix. 2. Her devotees call her, *The holy mother church*; but her true name is, *The mother of harlots*. As Zion has her chaste daughters, so this mother her harlots. Rome, where sits the proud Pontiff, may justly be designed, *the mother*; and the churches acknowledging his supremacy, *the harlots*; e. g. France, Spain, Portugal, &c.

The woman is not only styled, *The mother of harlots*, but also, *the mother of the abominations of the earth*. Whatever is contrary to the true worship of God, goes under the name of *abominations*, in the dialect of holy scripture. So Ezekiel, in the eighth chapter of his prophecy, is led as through the chambers of imagery, from the sight of one abomination to that of another. *Sin is that abominable thing which Jehovah hates*, Jer. xliv. 4. And who, that knows any thing of the church of Rome, but must see, that she is the mother of abominations? He who does not, must, like the men of Sodom, be *smitten with blindness*.

What an abomination her pretended *infallibility*! On this pin hangs all the Papal trash, down to the rags and reliques of the saints. In this strong hold of Satan, she fortifies herself against all that reason, scripture, or Protestants can say. Mean while it is not our, that one council has often repealed the acts of another; and one Pope condemned what

another did \*. Nor has her boasted infallibility, terminated disputes among her members.

What an abomination to lock up the scriptures, as in the *Papal coffer!* To hide, as under a bushel,

\* What numerous proofs might be given of this? For a specimen take the following. Sixtus V. to whom the care of a new and correct edition of the Vulgate had been committed by the council of Trent, laboured with no small pains to execute this decree. He caused this edition to be printed, having issued out a bull wherein he declares, ‘ That this Bible, approved by the holy Catholic church, and by the holy fathers, and at last by the general council of Trent, is approven of new by the apostolic authority which God had given to him, in so much that it ought to be regarded, as true, lawful, and authentic, and that it ought to be used in public and private disputes, in the lessons of divinity, sermons, and other explanations.’ Afterwards, he most expressly commands, that the Biblies to be printed in time to come, shall be conformed to his copy, without changing, adding, or diminishing the least particle in it; thundering out the greater excommunication against them who should not correct their Bibles by this edition. Some time after, Clement VIII. disannuls this bull, revokes the decree of his predecessor, supresseth this edition, and composeth a new one, wherein he makes a great number of additions. He retrencheth some things, and changeth others; in one word, he makes more than two thousand corrections in it. What a proof of infallibility is this! Placette Pyrrhonism De L’Eglise Romaine, p. 92, 93.

The fifth council assembled at Constantinople, in spite of all the oppositions of Pope Vigilius, and condemned certain writings as heretical, against the express prohibitions which he had made, by a public decree to condemn them. Notwithstanding that very council was in the end approved by the successors of Vigilius, and received through all the church for a true and holy œcumenical council. ‘ One Pope disapproves of a council, and makes it void, to advance all that he does; but by that the council is remote enough from infallibility.—Another Pope

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the light sent from heaven! The scriptures was given to the Hebrews and the Greeks in their own language. On Pentecost-day, men out of every nation under heaven, heard in their own tongues, *the wonderful works of God*, the everlasting gospel. And for the same reason, scripture should be read, and worship performed in the language of every nation, whether the tidings of a Saviour come. But here, as almost in every thing else, the pretended successor of Peter, sets himself in opposition to Paul. The inspired apostle says, 1 Cor. xiv. 19. *In the church, I had rather speak five words, than ten thousand words in an unknown tongue.* No, says the church of Rome, *Ignorance is the mother of devotion.*

' comes and receives and approves it, and behold on a sudden  
' that council changes its condition, and becomes infallible.'

Claude's defence of the Reformation, p. 50.

Pope Nicholas IV. decided, that our Lord was so poor, that he had right to nothing. Pope John XXII. declared this to be a heresy, charging our Lord with injustice. Pope Innocent X. said, that the Vicar of Christ was not obliged to examine all things by dispute: for that the truth of his decrees depended on divine inspiration. What is this but downright quakerism, enthusiasm, imposture? Barrow on the Pope's supremacy, p. 738.

If Popes or Councils be infallible, why does there remain the shadow of dispute or difference among the Papists? Why do not Jansenists and Jesuits, &c. repair to the infallible chair? One would think, that if they believed what they boast, multitudes would be thronging from the four corners of the Papal territories, to have their religious differences decided. The truth is, infallibility since the apostolic age, is like the philosopher's stone: great has been the noise about it, but no man ever saw it.

What an abomination! what a setting herself against God is this! The Bible, it seems, is not a blessing. None of that celestial light must shine, but through the chinks of a Popish licence: and even these the ghostly father may shut up, as a desire to read the Bible is generally deemed to smell strong of heresy.

What an abomination to *burn* whole impressions of the Bible, in the open market-place! to drag particular copies through the streets! throw them into kennels, stamp them under their feet, and tear them in pieces \*!

What an abomination to *alter*, or to *add* to the words of God! This the Romish church has done, not merely by her tedious train of traditions, but in her Latin version of the Bible. In Gen. iii. 15. they read, *SHE shall bruise thy head*; that is, say they, The Virgin Mary shall bruise the serpent's head. Herod meditated murder soon as he heard that Jesus was born; and they would blot out his name, soon as it begins to shine in the sacred page, and smother the first dawn of evangelic day. In Heb. xiii. 16. they read, *With such sacrifices God is MERITED*: and hence they establish the merit of good works. The translators of the new testament printed at Bourdeaux, anno 1686, read 1 Tim. iv. 1,—3. in the following manner, *The Spirit saith, that in the latter times some shall depart from the Roman faith.* Condemning the sacrament of marriage, and abstinence from meats, 1 Cor. iii. 15. they read *He shall be saved as by the fire of Purgatory.* In Acts xiii. 2. they read, *As they offered the sacrifice of the*

\* Ridgley's body of divinity, Vol. II. p. 366.

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MASS to the Lord †.—What infernal additions these? what a vile adulterating of the word? what dross mixed with the purest gold? what an irrefragable evidence of a bad cause? what a mother of abominations must she be, who can allow, yea, authorize such things! Scripture is either absolutely kept back, or falsely translated: the fountain either sealed, or empoisoned. Would not all men count him an enemy who would wish to put out the sun, that so the world might perish? What an enemy then must that church be, who would keep the world in darkness, and forbid men to walk in the light of the Lord! At the same time commanding them to walk in the light of her fire, and among the sparks which she hath kindled! what an abomination to love darkness rather than light! what other reason can be assigned for this, but because her deeds are evil?

How abominable her *idolatries*, in *worshipping angels, saints, and images!* And what base methods does she use to screen herself from the charge! The second commandment, she makes an appendix or explication of the first. Hence she constantly leaves it out in her catechisms and public offices, lest the people should observe its manifest contrariety to image-worship. And, to keep up the number of ten commandments, she divides the tenth into two. But with equal grace might she make it seven.—What adorations does she pay to the Virgin Mary! Her name is often inserted, instead of the name of the Most High. So in the book called her Psalter, whatever was directed to God alone, is blasphem-

† Picteti Theol. Chret. Vol. II. p. 200, 274, 645.

ously transferred to her. Accordingly, in many of the Psalms where we read *Lord*, they invoke their *Lady*. *O come, say they, let us kneel before the VIRGIN MARY\**. They call her, in their public litanies and prayers, *The Mother of grace and mercy; the Queen; the gate of heaven; the refuge and advocate of sinners, &c.* Nay, so high their idolatry, that they use these blasphemous words, *By thy authority as a mother, (horresco referens!) command thy Son†.* In worshipping other saints and angels, they pretend an inferior or distinct kind of worship.—It is well known, however, that the vulgar make no distinction: and it may be doubted if the devil, daring as he was, claimed any other than a subordinate kind of worship from our Lord. For he pretends his subordination, as the ground of his impious demand; Luke iv. 6, 7. *All this power is delivered unto me: If thou therefore wilt worship me, all shall be thine.*

What an abomination is the doctrine of *dispensations!* That lawless man of Rome, can dispense with what the word of God forbids. For money, he can allow fornication, incest, and even the sin of Sodom. He can dispense with oaths and vows.—This proclaims him to be the enemy indeed.

What an abomination is the doctrine of *supererogation!* That is, that men can do more than the law requires: and hence, not only merit for themselves, but have an overplus of merit to be given to others. Wealthy virgins indeed, who have not only oil enough for themselves, but also an over-

\* Ridgley's body of divinity, Vol. II. p. 258.

† Turret. de Sectis. Disput. II. Sect. 15, 16.

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plus to light their neighbours lamps. The law requires to *love the Lord with all the heart, and with all the soul; and our neighbour as ourselves.*—But it seems the profelytes of Rome can do more, can go beyond this.

What an abomination are *indulgences!* The overplus of merit is a treasure, the keys whereof hang at the Pope's girdle: and such portions as he is pleased to dispense of these merits to particular persons, are called *indulgences.* These are obtained by money. Great was the merchandise in Luther's time; and such blasphemous things were said by the merit-monger Texellius, that his holy indignation was awakened to write against Popery: which circumstance gave rise to the Reformation in Germany. Though at that time the letters of papal indulgences had an appendix, bearing that they would be given to the poor for God's sake; yet it is well known, that Fredéric Myconius, then a poor youth, afterwards an eminent Reformer, could by no intreaties procure an indulgence *gratis.* And after a long dispute with Texellius, seeing that he was asking water from a flint, he went away, partly sorrowful that he could not have his request; and yet rejoicing that there was still a God in heaven, who would pardon the penitent, without money and without price, for the sake of the righteousness of Christ his only Son \*.

What an abomination is the unbloody sacrifice of the *mafs!* wherein it is pretended that Christ is again offered as a sacrifice for sin. 'Ere he died on the tree, he said, *It is finished.* And, says the a-

\* Melch. Adam. Vita. Myconii, p. 175.

postle, *Christ was once offered; and after he had offered one sacrifice for sins, he for ever sat down on the right-hand of God*, Heb. ix. 28. x. 12. But the church of Rome speaks a very different language. *Christ, say they, is offered in the mass, as a propitiatory sacrifice for the living and the dead.* — Thus, themselves being judges, they in effect crucify him afresh.

What an abomination is *purgatory, and prayers for the dead!* Through covetousness, with *feigned words*, (as Peter foretold, 2 Epist. ii. 3.) doth the Pope and his priests make merchandise of men.— The *souls of men* conclude the catalogue of the merchandise of Babylon the great, Rev. xviii. 12, 13. What a traffic is *purgatory* in the church of Rome! what a world of gain has it brought to the priests\*!

How abominable the doctrine of *transubstantiation!* According to it, every mass-priest can make his maker, and eat his god. According to it, a Saviour's body, which is in heaven, can be also among the hands of a Popish priest. Thus it can be in heaven and earth together and at once.— Argue they, Christ himself says of the bread, *This is my body; therefore his real body it must be.*

But at this rate, he is also a *door, a vine, a rock.* According to the Popish argument, the seven kine in Pharaoh's dream, did not signify seven years, but really were seven years, Gen. xli. 26. Nor

\* How precious Purgatory is to them, we may partly learn from this, that Cotton the Jesuit, was not ashamed to ask from the devil himself some place of scripture which they had not yet discovered, to establish this gainful doctrine. Institut. Turret. Vol. III. p. 708.

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did the paschal lamb signify the Lord's act of passing over the houses of the Israelites, but was really that act itself: for, in Exod. xii. 11. we read, *It is the Lord's passover.* But, say they, we must not trust our senses; for, though according to them there is nothing but real bread, yet it is the real body. But if we must not trust our senses with respect to sensible objects, where are we? and where shall we end? If the senses cannot be trusted, I am not certain that you are in your desks; nor ye, that I am in the pulpit. At that rate, the disciples knew not whether Christ was risen; nor can we be certain that these words, *This is my body*, stand in the institution of the supper. They trusted their eyes in the one case, we in the other; and why charge them with deceit to introduce the horrible doctrine of transubstantiation?

What an abomination to deny the sacramental *cup* to the people! what a contempt of Christ's authority! what a robbery of his saints! He doubled the pledges of his love. That was too much, says the church of Rome; one is sufficient. One would think, that with a better shew they might have denied the *bread*, rather than the *cup*: for, with respect to it, the Saviour expressly says, *Drink ye ALL of it*, Mat. xxvi. 27.; and again it is written, *And they ALL drank of it*, Mark xiv. 23.

How abominable to subject infants to *damnation*, who die without baptism! And this abomination introduces that of lay-baptism: Nay, women are, in certain cases, authorised to baptize. This is saying, in effect, that God never conveys the thing signified, unless men administer the outward sign:

that he will not act, till they have. This puts damnation in the power of a petty, perhaps a petted priest. For what if he, in his anger, shun to administer baptism? The little one dies; and, according to Popery, is carried from the breasts to the border of the burning lake, the *limbus infantium*.

These are some of the many abominations of which Rome is the mother; and from them we may see how justly she is characterized as the enemy of Christ and his church.—After this subterraneous walk as among the cells of Popery, it is reviving to think that we were born on Protestant ground, and still may tread that sacred soil: the woman not being able as yet to intoxicate herself with our blood. — But this suggests another argument.

## S E C T. VI.

*That the Pope of Rome is the Enemy, evinced from the Woman's being drunk with the blood of the saints and martyrs, Rev. xvii. 6.*

THAT the church of Rome is the enemy, or Antichrist, appears from her persecuting the saints. That woman which John saw in such a gorgeous dress, having a golden cup in her hand, and a name written on her forehead, was also *drunken with the blood of the saints, and with the blood of the martyrs of Jesus*, Rev. xvii. 6. Her being drunken with blood, intimates the highest degree of persecution. So when God threatens vengeance to his enemies, and a reward to them who hate

him, he says, *I will make mine arrows drunk with blood, with the blood of the slain*, Deut. xxxii. 42. —That Popery is clad as in scarlet, dyed in the blood of the saints; that it is altogether of a crimson colour, must be known to every one, any how conversant with the history of the church. Huge volumes are filled with the most tragical accounts of the martyrdom of the saints! what multitudes of them have ascended to heaven, as in the fiery chariot of Popish flames! These have been lighted up in every corner of Europe; and smoked as in every age, since the woman mounted the beast.

The nature of my subject forbids me to expati-  
ate; yea, the human mind recoils at thought of  
such bloody scenes, as Popery has introduced. It  
has turned Europe into an *Aceldema*, a field of blood.  
But while it is impossible, and as unnecessary to  
mention all the murders which the harlot has com-  
mitted, it will not be improper to condescend on  
some, to make good the charge brought against  
her in holy writ, and to excite our abhorrence of  
her as the enemy of Christ and his church: and, to  
begin at home.

The flames of Popery were kindled in Scotland  
before the blessed Reformation. In the year 1431,  
Paul Craw, a Bohemian, was burnt at St. Andrews,  
with a ball of brass in his mouth, that he might  
not confess his Lord before all the people; or, as  
the enemy pretended, that he might not infect  
them with the leaven of heresy. Anno 1527, Pa-  
trick Hamilton was burnt there too. Having gone  
to the schools in Germany, he became acquainted  
with Luther and Melancthon. Enriched with the

precious gospel-treasure, he returned to his native country, to preach his dearest Lord. But such the nature of popery, that to smother the light, he was burnt at the stake. At the same place, *Anno 1546*, was burnt the famous Mr. George Wishart, Cardinal Beaton feasting his eyes with the moving spectacle.

Pas we over to faithless France, what rivers of precious Protestant blood have run there! Who has not heard of the massacre at Paris, on the 24th of August, *Anno 1572.*? when ten thousand Protestants were butchered in one night; and twenty thousand more in other parts of the kingdom, within the compass of a few weeks, by his majesty's commission. No distinction was made of age, sex, or quality. They spared neither women, maids, children in the cradle, nor infants in their mother's womb. The tidings of such carnage were received at Rome with the greatest expressions of joy. But, Oh! how they shook, as from top to bottom, that great pillar of the Reformation, John Knox, who died about three months after!

Henry IV. passed the edict of Nantz, in the year 1598, in favours of the Protestants, whereby being allowed to serve their God, according to their conscience, they were secured in the enjoyment of their civil rights and privileges, without persecution or molestation from any quarter. But Lewis XIV. like a true son of the church of Rome, trampling on the most solemn obligations, revoked this famous edict, in the year 1685; and, accordingly, down fell the Protestant-interest in France. A train of the most execrable deceit was soon fol-

lowed, with all the horrors of bloody persecution. Protestants were neither allowed to depart the kingdom, nor could they continue in it, without prostituting their conscience. Guards were doubled at every post, in all cities, towns, high-ways, fords, and ferries. The country was covered with soldiers; the very Peasants were armed to stop the reformed in their flight, or to kill them on the spot. An oath was imposed on them, by which they were to abjure the reformed, and to declare their belief of the Roman Catholic religion; adding, at the same time, that they did all this of their own free-will, and without any compulsion. This abjuration-oath was styled, by the Protestants, *The mark of the beast*.

Such perfidy and persecution in the French king was accompanied with the applause of Rome. Pope Innocent XI. congratulated the bloody monster as his dearest son in Christ; telling him that the Catholic church should record in her sacred annals a work of such devotion, and celebrate his name with never-dying praises; yea, that he might promise himself an ample retribution from the divine goodness \*.

Long and cruel was the persecution raised by the Pope, against the Waldenses and the Albigenses, which began about the year 1160, and continued for several centuries. *Anno 1545*, it raged excessively. Bellarmine himself confesseth, that one hundred thousand of them were cut off in one expedition that year. There perished of them about

\* See Quick's Synod. Vol. I. Introduct. p. 138,—156. Mosheim's hist. Vol. II. p. 203, 475.

a million in France alone. From the institution of the Jesuits, to the year 1480, which was little more than thirty years, nine hundred thousand orthodox Christians were slain.—In the Netherlands alone, the Duke of Alva boasted, that within a few years he had dispatched to the amount of thirty-six thousand souls; and those all by the hand of the common executioner, besides many thousands massacred by his bloody soldiers.—In the space of scarce thirty years, the inquisition destroyed, by various kinds of tortures, an hundred and fifty thousand Christians \*.

What a burning time was the reign of Mary queen of England! The smoke of Popish flames, threatened to darken the Protestant horizon. Bloody Bonnar spared neither the lame, nor the blind; the aged, nor the young; male, nor female. On the 15th of May, *Anno 1556*, a cripple of 68 years of age, and a blind man, were both burnt in the same fire at Stratford-le-bow. The next day three women were burnt at Smithfield. On the 21st of the month, three were burnt at Beckles in Suffolk. On the 27th of June, eleven men and two women were all burnt in one fire at Stratford-le-bow. That butcher, as a well known historian remarks, did not think it worth while to burn Protestants singly, but sent them in droves to the stake. In July a woman and her two daughters were burnt at the same stake in Guernsey. The one of the daughters was married and in a state of pregnancy: but the rest of her story, and that of

\* Dr. Newton on Prophecy, Vol. III. p. 230.

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her unborn infant, I pass in silence, as too tragical for me to tell, or you to hear †. During the Marian reign, two hundred and seventy-seven persons were burnt, of whom five were bishops, twenty-one clergymen, eight gentlemen, eighty-four tradesmen, one hundred husbandmen, labourers, and servants, fifty-five women, and four children \*.

Who has not heard of the Irish massacre, when the Papists in Ireland rose on the 23d of October, *Anno 1641*, and murdered in cold blood, about one hundred thousand Protestants? And it is reckoned they massacred at least another hundred thousand, before their cruelty stopt. The priests were the chief instigators in this carnage, for they gave the sacrament to several of the Irish, upon condition that they should spare neither man, woman, nor child of the Protestants; assuring them it was as lawful to kill a Protestant, as to kill a dog; yea, that it was meritorious to wash their hands in Protestant blood; that the killing of Protestants was a rare preservation against the pains of purgatory, and that the murderers would go straight to heaven when they died ‡.

After this historical passage through a sea of blood, how refreshing is it to get our foot ashore! What purple torrents has the Romish harlot shed! In what seas of blood has she swum! And is it much, my brethren, if we drop a tear on the ashes of the martyrs? When John saw the woman drunken

† Burnet's history of the Reformation, Vol. II. p. 252.

\* Neal's history of the Puritans, Vol. I. p. (*miki*) 68.

‡ See Willison's Popery, another gospel, page 46.

with the blood of the saints, he wondered with great admiration. No marvel to see Pagans, or Mahometans shedding the blood of the saints; but to see her who pretends to be the spouse of Christ, drinking the blood of his people, is matter of amazement. What a striking commentary have we seen on these words, *The woman was drunken with the blood of the saints!* Comparing what Rome has done, with what John has said of the whorish and the drunken woman, it is plain to a demonstration, that the Romish church is that woman. How wonderful is the long suffering of the Lord, in whose sight the death of his saints is precious! The souls of them that were slain for the word of God, and for the testimony which they held, are represented as crying at the foot of the altar, *How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?* Rev. vi. 9, 10. The answer is, *That they rest yet for a little season,* ver. 11. Which remind us of another argument.

## S E C T. VII.

*That the Church of Rome is the Enemy, proved from the Judgments laid up in Store for her.*

THE judgments to be inflicted on the enemy, point out the Romish church. Although these might very naturally be mentioned, as included in the Spirit's lifting up a standard against the enemy, yet there is no impropriety in

giving them a place here. With respect to these judgments, I would observe three things.

1. As the great adversary under the new testament is called Sodom, Egypt, and Babylon; so the awful judgments laid up in store for her, are set forth in terms evidently borrowed from what befel them.—Thus the burning of Babylon, and *her smoke rising up for ever and ever*, Rev. xviii. 9. xix. 3. alludes to the destruction of Sodom, by fire and brimstone rained from heaven.

The first, second, third, and fifth vials have an evident allusion to the plagues of Egypt, as will appear to such who shall compare the xvith of the Revelation with the history of Egypt's plagues, recorded in the book of Exodus.—The first vial of divine vengeance is followed with a noisome and grievous sore upon the men who had the mark of the beast; in analogy to the boils breaking forth with blains upon man and beast, throughout all the land of Egypt, Exod. ix. 9, 10, 11.—The second and the third vials, turning the sea and the rivers into blood, are analogous to that awful plague, when the river Nile, the boast of Egypt, was turned into blood, Exod. vii. 17, 18.—The fifth vial, poured out upon the seat of the beast, and filling his kingdom with darkness, resembles the three days thick darkness in the land of Egypt, when no man saw another, neither did any one rise from his place, chap. x. 21, 23.—The sixth vial, poured out upon the great river Euphrates, and drying up its waters, that the way of the kings of the East may be prepared, bears a strong allusion to the draining of Euphrates by Cyrus, when he took Babylon: an

event foretold long before it took place, Isa. xliv. 27, 28. Jer. l. 38. li. 36, 37.—The seventh and last vial poured out into the air, and followed with thunder, and fire, and hail, and expressly called the *plague of the hail*, bears a strong affinity to what befel Egypt when fire mingled with hail, smote all that was in the field, both man and beast, Exod. ix. 22,—25. But I would observe,

2. That the burning of mystical Babylon, points evidently to the land of graven images, the seat of the Roman beast. It is said, Rev. xix. 3. that *her smoke rose up for ever and ever*; where there seems to be an allusion to what Isaiah said of Edom, chap. xxxiv. 9, 10.: and by Edom the Jews themselves understand Rome. The genuine editions of the Chaldee paraphrase run in the following manner;

‘ And the rivers of Rome shall be turned into pitch,  
 ‘ and the dust thereof into brimstone, and the land  
 ‘ thereof shall become burning pitch: It shall not  
 ‘ be quenched night nor day; and the smoke there-  
 ‘ of shall go up for ever\*.’ It is well known that Italy, and the adjacent countries, are of a sulphureous and bituminous soil. There have been even at Rome eruptions of subterraneous fire, which have consumed several buildings. The fuel seems to be prepared, and waits only for *the breath of the Lord to kindle it* †. May not the two burning mountains, Ætna and Vesuvius, the former in Sicily, and the latter in Italy, be considered as visible evidences that the fuel is ready waiting the omnipotent word,

\* Vitrunga in Loc.

† See Dr. Newton on the Prophecy, Vol. III. p. 322.

to make the seat of the beast as Sodom and Gomorrah \* ?

\* Varenius the Geographer, as quoted by Vincent, in his three discourses concerning the burning of Sodom, of Ætna, &c. tells us, that from Ætna's top the flames and smoke may be seen at a very great distance on the Mediterranean sea. That in the year 1537, from the 1st of May till the 12th, the whole Island of Sicily trembled, and then was heard a great roaring, as if great pieces of ordnance had been discharged; after which followed the overthrow of many buildings throughout the Island. This raging continued for eleven whole days together, in which the earth on the side of the mount was rent, and opened itself in wide clefts, from whence issued forth flames of fire with such force, that all things within fifteen miles of Ætna were burnt up. A little after, the cup which is on the top of the mount did, for three whole days together, cast forth such a large quantity of burning coals and ashes, that they were scattered not only throughout the whole Island, but were also carried over sea into Italy; yea, some ships, two hundred leagues from Sicily, received damage in their voyage to Venice.—Thus far Varenius.

Vincent himself tells us, that on the 8th of March 1669, a great roaring was heard from the bowels of Ætna, which awakened the inhabitants of Catania, a city at 15 miles distance. This hideous noise in the night was attended with an earthquake. The houses of Catania danced, as if they would have immediately tumbled from their foundations. But the earthquake was most violent in the country, and the villages nearer the mountain. The people could not stand upon their legs without holding by one another, but reeled to and fro like drunken men. The whole town of Nicolosi was utterly ruined by the earthquake; and the greatest part of Padara and Tre-Castager were destroyed. On the 11th of the month there were three great eruptions on the side of the mountain, besides the smoke and flame, which issued forth from its mouth at the top. The breaches of the earth were judged to be half a mile in circumference; out of which a burning flood came forth, and more fiercely than floods of water, ran down the sides of the mount.—Most notable was the flood of fire, which in liquid

In April 1694, Vesuvius was on fire great part of the month, and threw out burning matter to the distance of thirty miles. And a vast quantity of melted minerals, mixed with other materials, ran down like a river for three miles, carrying every thing before it. How like this to what was just now observed from the Chaldee paraphraſt on Isa. xxxiv. 9, 10. *The rivers of Rome shall be turned into pitch, and the dust thereof into brimstone, &c.—Anno 1707,* when they were rejoicing for the success of the Imperialists, they were interrupted by a dreadful eruption from Vesuvius, such quantities of cinders and ashes being thrown out, that it was dark in Naples at noon-day, tho' six miles distant from the mount.—In the year 1693, the city Catania was overturned by a dreadful eruption from Ætna, and eighteen thousand people perished in the ruins,—What presages these of divine judgments, which shall destroy Antichrist at last!

melted matter, gushed forth at the breaches. This stream, wherein great stones were seen to swim of the bigness of an ordinary table, ran down like a mighty torrent; and meeting with a hill, divided itself into two currents, one of which was in some places six miles in breadth, and was judged to be fifteen yards deep.—On the 25th of the month, the mountain bellowed with a greater noise than ever. And then issued forth fiery streams, which joining with the former, made great havock, destroying the habitations of no less than seven and twenty thousand persons.

This burning of Ætna, adds the same Author, may be a prognostic and forerunner of the burning of Rome. For, it is a common observation among them, that the extraordinary eruptions of this mount are ominous, especially unto Rome. See Vincent's three discourses, &c. p. 49, 50, 51, 52, 53, 54, and 66.

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3. As the sulphureous soil indicates that Rome shall be the theatre of the most awful judgments, as she has long been that of the most heaven-daring wickedness; so there is something still more striking and decisive, a certain space being mentioned, to which the most dreadful deluge of blood should extend. Of this we read, Rev. xiv. 20. *And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.* That this refers to the judgments of God upon his enemies, cannot be denied. The wine-press denotes, *the wine of his wrath which the wicked shall drink*, ver. 10. It is to be *trodden without the city*, viz. the mystical Babylon, ver. 8. The wine signifies blood; for, as she has shed the blood of the saints, so God shall give *her blood to drink, for she is worthy*, Rev. xvi. 6. and xviii. 24. The depth of the deluge of blood is expressed by a strong hyperbole, that it reached unto *the horse-bridles*: a phrase known both to the Jews and Romans. The Jerusalem Talmud, speaking of a great slaughter of the Jews, says, *That the horses waded in blood up to the nostrils.* And Silius Italicus, speaking of Hannibal's descent into Italy, says, *The bridles were flowing with much blood*\*. But though the depth of the blood be expressed in figurative style, the space to which it was to extend is described, I apprehend, in a proper, viz. *a thousand and six hundred furlongs.* This, as the learned Mede ingeniously observes, is the measure of the state of the Romish church, or St. Peter's patrimony, which reaching from the

\* Dr. Newton.

walls of Rome, unto the river Po, contains the space of two hundred Italian miles; which make exactly sixteen hundred furlongs †.

It is natural to think, that as the seven mountains point out the city Rome, so the sixteen hundred furlongs may denote the Pope's territories, lying contiguous to it. And every thing answering as to an iota, why should we shut our eyes? This territory was given, as was observed above, by Pepin to the Pope, *Anno 756.*; and here the Spirit of God seems to point it out as being one day to be an aceldama, an extensive field of blood. Rome is the Pontiff's seat; and sixteen hundred furlongs northward does his territory extend.—But city and country are devoted to destruction: The Lord hasten it in his time.

From these arguments it appears, that the church of Rome is the enemy or Antichrist. But to set the matter in the most convincing light, let us sum up the evidence.—That church, whose pretended head, like a Lucifer, opposeth and exalteth himself above all that is called God; who as God sitteth in the temple of God, shewing himself that he is God; whose coming is after the working of Satan, with all power, and signs, and lying wonders:—that church, which teacheth the doctrine of dæmon-worship, which forbiddeth to marry, and commandeth to abstain from meats, which God hath created to be received with thanksgiving:—that church, the number of whose name is 666; whose haughty head ascended a temporal throne, about

† Dr. Newton on the Prophecies, Vol. III. p. 268.  
Guyse in Loc.

666 years after the Revelations vouchsafed to John the divine:—that church, which appeared in all her pomp, after seven forms of Roman government had taken place; and whose city is seven-hilled Rome:—that church whose name is *mystery*, the mother of harlots, and the abominations of the earth:—that church, which has made herself drunken with the blood of the saints, and with the blood of the martyrs of Jesus:—finally, that church, whose city shall burn as a Sodom, and without which, the wine-press of the Almighty's wrath shall be trodden, the blood coming even to the horse-bridles, by the space of a thousand and six hundred furlongs:—That church is certainly the enemy, or Antichrist. But such is the church of Rome.

Therefore, she is the enemy, or Antichrist. The major proposition is undeniable. The minor has been proven: and therefore, the conclusion must be true. The whole is so plain, that he who runs may read \*.

\* I cannot but observe here, what a faithful testimony was given against the church of Rome, by the national synod of the reformed churches of France, assembled at Gap, Anno 1603. It runs thus: ‘Whereas the bishop of Rome hath erected for himself, a temporal monarchy in the Christian world, and usurping a sovereign authority, and lordship over all churches and pastors, doth exalt himself to that degree of insolency, as to be called God, and will be adored; arrogating unto himself all power in heaven and in earth, and to dispose of all ecclesiastical matters, to define articles of faith, to authorise and expound at his pleasure, the sacred scriptures, and to buy and sell the souls of men; to dispense with vows, oaths, and covenants, and to institute new ordinances of religious worship; and in the civil state, he tramples under foot all lawful

R E F L E C T I O N S.

BEFORE I dismiss this part of the subject, allow me to make a few remarks, as necessarily connected with it.

I. You will please to observe, that we have considered the enemy in a three-fold point of view, *viz.* as including Satan, sinners, and the Romish

' authority of magistrates, setting up and pulling down kings,  
' disposing of kings and of their kingdoms at his pleasure : we  
' therefore believe and maintain, that he is truly and properly  
' the Antichrist, the son of perdition, predicted by the holy  
' prophets, that great whore clothed in scarlet, sitting upon  
' seven mountains in that great city, which had dominion over  
' the kings of the earth ; and we hope and wait that the Lord,  
' according to his promise, and as he hath already begun, will  
' confound him with the Spirit of his mouth, and destroy him  
' finally by the brightness of his coming'. Quick's Synodicon.  
Vol I. p. 227.

What a noble testimony this ! How expressive of the magnanimity of that Protestant Synod, when we reflect that they lived in a Popish country, where torrents of Protestant blood had often been shed. The same is the doctrine of the Westminster Confession ; and therefore the belief of all who subscribe it, not in a Jesuitical way. ' The Pope of Rome is that Antichrist,  
' that man of sin, and son of perdition, that exalteth himself  
' in the church against Christ, and all that is called God,' chap. 25. sect. 6. How those who have subscribed the above Confession, can reconcile their smiling upon Popery with this their subscription, is hard to say. Uniformity is their uniform boast. But what uniformity, what consistency here ? Except they plead, as well they may, that they have uniformly supported patronage, which is a branch of Popery : and, if they have reared the child to manhood, why frown on the mother, when coming to dwell with us ? Is it not much more consistent to meet her as with congratulations ?

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Antichrist. The first works in and by the two last. The devil worketh in *the children of disobedience*, Eph. ii. 2. He is at the bottom of all the disasters which befal the church: *The roaring lion that goeth about seeking whom he may devour*. He tempted our mother in the garden, our Saviour on the mount, and numbers are *still taken captive by him at his will*, 2 Tim. ii. 26. Persecutors in particular, are that old lion's whelps, thirsting after the blood of the saints. Headed by him as their king, what they do is expressly ascribed unto him. So Rev. ii. 10. *Behold, the devil shall cast some of you into prison, that ye may be tried*. And as wicked men are instigated by Satan, so especially *the man of sin, that wicked one of Rome*. *The dragon gave him his power, and his seat, and great authority*, Rev. xiii. 2. His coming is according to *the power of Satan*, 2 Theff. ii. 9. And, at last, *the devil, the beast, and the false prophet, shall be cast into a lake of fire, burning with brimstone*, Rev. xix. 20. and xx. 10.

2. It is observable, that the Antichristian enemy, or the Romish church, is held out under different figures. Sometimes that church is described, especially in her pretended head, as a man, sometimes as a woman; at other times as a beast; and at other times as a false prophet. And all these in opposition to the Redeemer, and his people. Antichrist is *the man*, in opposition to *the man Christ, the Son of man*, seen amidst the *seven golden candlesticks*. The Antichristian church, is *the woman*, in opposition to *that woman clothed with the sun, crowned with twelve stars*, and having the moon under

her feet. Antichrist is *the beast*, in opposition to him who is at once *the Lamb slain*, and *the Lion of the tribe of Judah*. The Antichristian beast, is also a *false prophet*; for he speaks, and doth great wonders, making fire to come down out of heaven on the earth, in the sight of men; and *deceiveth them that dwell on the earth*, by those miracles which he has power to do, Rev. xiii. 11,—14. And he is a *false prophet*, in opposition to the *two witnesses who prophecy in sackcloth*. When they shall have finished their testimony, *The beast shall make war against them, and shall overcome them, and kill them.* Rev. xi. 7. As the magicians of Egypt withheld Moses and Aaron, so does the false prophet the true witnesses of God. Under whatever figure the enemy is described, still there is some additional epithet, added to signify infamy or disgrace. If called *a man*, he is *a man of sin*, that *wicked one*, that *son of perdition*. If *a woman*, she is *the great whore*, *the mother of harlots*, and *drunken with the blood of the saints*. If *a beast*, it is *a seven-headed monster*: It is not simply *ζῷον*, *a living creature*, as the four living creatures around the throne, Rev. iv. 6.; but *θηρίον*, *a wild, a savage beast*. If called *a prophet*, he is *a FALSE prophet*; and therefore an abomination to Jesus Christ, *the faithful witness*, Rev. i. 5.

3. See God's great goodness to his church, in describing the enemy so clearly before he came. As the Old Testament was full of prophecies concerning Christ, so is the prophetic part of the New concerning Antichrist. In the one, the church was told of her Beloved, her Friend who was to

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come; in the other, she is forewarned of that great adversary who was to distress her in the latter days. In the one, Christ was so clearly pointed out, that all who compared the prophecy with his character, when actually come, could not but know that he was indeed the Messiah, of whom Moses, in the law, and the prophets did write. In the other, we have such a pointed description of Antichrist, in the doctrines he should teach, the seat he should assume, the place where he should reside, and the blood he should shed, that every one in the diligent use of the scriptures, may easily know him. Such as compare the work of providence with the word of prophecy, cannot but see that the great Antichrist is come, and that the priest of Rome is he. What a precious legacy to the church is the Revelation, in this point of view? The canon of scripture was not to be closed, till the church should have a thread of prophecy to lead her through the most intricate labyrinths of time and tribulation. Though in that mysterious book, there are depths wherein elephants must swim; yet there are also streams wherein lambs may wade.—Such are several of the descriptions of the Antichristian church, as we have seen. But,

4. As many did not believe in the Friend of the church when he was come, still looking for another; so multitudes will not believe that the enemy Antichrist is already come. The Romish church, eager in this, as in many other instances, to smother, or to misapply the truth, has feigned strange stories concerning Enoch and Elias, coming as the two witnesses before the second appearance of our

Lord, and Antichrist rising up to resist them.—Antichrist, say they, shall continue three years and an half; and there shall be only forty-five days betwixt his destruction and the last judgment\*. According to them, Antichrist has been in embryo upwards of these seventeen hundred years. But it would seem they are willingly ignorant: they wish not to see the truth. What else was the meaning of that strait commandment, which the Pope gave in the last Lateran council to all preachers, that no man should presume once to speak of the coming of Antichrist? The king of France also, with advice of his council interdicted, that any one should call the Pope Antichrist †.

If Antichrist be not yet come, the church has not yet known *tribulation*, except from the Heathen world. But who that is not lost to modesty will aver this? What keener fires can be kindled; what greater engines of torment invented, than has been by papal Rome? There are who would apply the notes and characters of Antichrist to the Turk, rather than to the Pope: But their egregious mistake must be obvious, I think, to the unprejudiced.—The seven mountains on which the woman is said to sit; Rev. xvii. 9, 18. put it beyond all controversy that Rome is intended.

5. And lastly, see the wisdom and the goodness of God, in adapting the trials of the church to her strength and experience. Her great enemy was not to come during her minority, or under the Old Testament; no: she was not to grapple with him

\* Turret. Institut. Vol. III. p. 654.

† Dr. Newton on the prophecies, Vol. II. p. 421.

till she had seen her Head and Husband in the flesh. He was to spoil principalities and powers, and to triumph over them on his cross, 'ere his church should take the field against the Antichristian foe. Knowing that her Lord has overcome, she is girt with greater strength than ever, to go forth and fight his battles. In his victory, she has the surest pledge and earnest of her own. She has what she had not in her minority. Then, she had the promise that the victorious seed should come, but now she has seen the performance. Then, she had a promise concerning him to come in the flesh; now she has promises which dropped from his lips, while he tabernacled among men. What encouragement in that word, John xvi. 33.—*In the world ye shall have tribulation; but be of good cheer, I have overcome the world.* Now, she can argue in the words of the apostle, *He that spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things?* Rom. viii. 32. Knowing that her Lord is ascended on high, she can break through the greatest difficulties to be where he is. Being better shod with the preparation of the gospel of peace than formerly, through a thorny wilderness she can walk; through seas of blood she can wade, to see HIM whom her soul loveth. In her minority, she suffered sore things in Egypt and Babylon. And towards the end of the Old-Testament dispensation, the waters of affliction rose to a most enormous height. *The saints had trial of cruel mockings and scourgings; yea, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wan-*

dered about in sheep-skins, and goat-skins, being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth, Heb. xi. 36, 37, 38. What affecting scenes are these! But heavy as the hand of Egypt, Babel, or Antiochus was, Rome's little finger has been heavier than their loins. If they flew their thousands, she has slain her ten thousands. And is not the goodness of God most remarkable, that the church was not to combat such difficulties while she was in a state of non-age? As Christ himself was not tempted, till being come of age, the Father and the Spirit attested his Sonship at the banks of Jordan; so the church's sorest trials were reserved to New-Testament times: *And as her day is, so shall her strength be.*

Having made these remarks, we go on to the next general Head.



## P A R T II.

### Shewing what is meant by the Enemy coming in like a Flood.

**W**E proceed to the second general Head of discourse, which was to show what may be meant by the enemy *coming in like a flood*. And, without stretching the metaphor, it seems to me to imply two things, impetuosity and extent.

1. It implies, that the enemy shall come in like a torrent, in a most *impetuous* manner, threatening to carry all before him. Who can stop the rivers

in their course? Their channel has in some rare instances been changed, as in the case of the Euphrates; but their current the nations cannot stem. To the sea, whence they came, they irresistibly make their way. But,

2. Coming in like a flood, as it implies impetuosity, so also extent. The rolling flood overflows every bank, and threatens wide devastation. How frequently does it sport with all the works of men, pouring mockery on their every attempt to confine it to its wonted channel! Under such imagery, a mighty foe is sometimes described. So Isa. viii. 7, 8. *Behold, the Lord bringeth up upon them the waters of the river, strong and many; even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks. And he shall pass through Judah; he shall overflow and go over: he shall reach even to the neck, and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.* And we read in Rev. xiii. 15. that *the serpent, [that is, the enemy,] cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.* But, to be a little more particular, the enemy may be said to come in like a flood, in the following respects.

### S E C T. I.

*The Enemy comes in like a Flood, in respect of avowed INFIDELITY.*

THE enemy may be said to come in like a flood, in respect of *infidelity*, or the open *denial* of all revealed religion. In this manner the enemy

came in at first: *Yea, said the serpent to the woman, hath God said, Ye shall not eat of every tree of the garden?* Gen. iii. 1. And having questioned the divine command, he next gives the lie to the threatening; for, said he, *Ye shall not surely die,* ver. 4. The enemy pursues the same tract to this very day, in tempting men to disbelieve what God has said. The word is the sword of the Spirit; and therefore it is the enemy's interest to cause it to be laid aside, and to sleep as in its scabbard. When multitudes begin first to doubt, and then to deny all revelation; when they can traduce the Bible as a cunningly devised fable, and make no other use of scripture, but to furnish out a jest; when they dress the most divine doctrines in the ridiculous garb of drollery, and count Sabbaths and sermons worthy of nothing but contempt; then it may be said that the enemy is come in like a flood. To disbelieve the doctrines, the commandments, the promises, and threatenings of the word, is the awful and alarming overflowing of the enemy. The two Testaments are the bulwarks of the church; hence the enemy's unwearied attempts to cast them down. It was the word that first wounded him: the promise made concerning the seed, pierc'd the serpent like a sword; and therefore at the word he still bears a peculiar spite. Soon as that blessed barrier is removed, he may overflow the breadth and the length of the land. Meaning a conquest, he is wise to destroy the celestial armour. Infidels are ready to storm on being styled *enemies*: but such they certainly are. For, as argues an inspired writer, *Whosoever denieth the Son, the same hath not the Fa-*

ther, 1 John ii. 23. The Deist's God, himself being judge, is not the God and Father of our Lord Jesus Christ.—Such a man therefore, whatever he may profess, is an enemy to the cross of Christ.

## S E C T. II.

*The Enemy comes in like a Flood, in respect of Erroneous Doctrine.*

THE enemy may be said to come in like a flood, in respect of *error in doctrine*. If Satan do not succeed by one stratagem, he can soon employ another. To mistake the meaning, to pervert the sense of holy scripture, is inimical to the Redeemer and his church, in the highest degree. It is a defeating the very end of revelation, which was to rule our faith, as well as to direct our practice. Nay, to pervert the sense of holy scripture, is to fight against heaven as with its own weapons; for thereby that which was designed to show us what is truth, is made to patronize error: the sword of the Spirit is employed in the enemy's service. The enemy quoted scripture, perverting it's sense, while he tempted the Saviour. *It is written*, said the liar. Written indeed it was, but not in the sense, nor to the purpose he alledged. God having revealed a system of truth, no less than a rule of morals, in holy scripture, it is our indispensible duty to believe the one, and to obey the other. But, ah! how does the enemy come in like a flood, when orthodoxy in belief, is counted little or no part of religion at all! When it be-

comes the butt of pointed ridicule! When Creeds, Confessions, and every test of orthodoxy is decried, under the specious pretext of regard to holy scripture!—The true sense, is the meaning of the Holy Spirit. To reject it, therefore, while there is an adherence to the letter of the word, is most consistent with, yea, characteristic of the enemy.—Arians, Socinians, and Roman Catholics, profess an adherence to scripture; and, under that covert, vend the most pernicious errors: so the Sadducees pretended to believe the books of Moses, and at the same time denied the resurrection, angels, and spirits.

## S E C T. III.

*The Enemy comes in like a Flood, in respect of Profanity in Practice.*

THE enemy may be said to come in like a flood, when *immorality* overflows the land. This particular is strongly connected with the two former. It follows them as naturally, as ever conclusion did the premises. If the gospel of Christ be rejected, the law of God cannot fail to be trodden under foot. The medicine despised, men must pine away in their iniquities. The enemies of the cross glory in their shame. While they boast of liberty, it is visible that they are in slavery to every lawless passion. And as infidelity, so error is often the mother of lasciviousness. Of the unbelieving and erroneous, we may say, as of the leper, he is *utterly unclean, his plague is in his head, Lev. xiii. 44.*

We read of wholesome words, and the doctrine which is according to godliness, 1 Tim. vi. 3.; which implies, that there are unwholesome words, as well as meats; and a doctrine tending to ungodliness. As truth has a sanctifying virtue, John xvii. 17. so has error a defiling power. As the truth which Christ has spoken, and the grace which he works, have a blessed affinity; so there is not an error in the head, which is not in alliance with some lust in the heart. Infidelity draws up the sluices to immoralities of every kind. Justly may the enemy be said to come in like a flood, when not God's law, but men's own lusts are the rule of their conduct. When every man does what he lists; and may, provided it does not immediately affect his neighbour's name, property, or life. What a flow of immorality, when the first of the two tables is broken in pieces and rejected as a *Nebushtan!* When the remains of the second are scarcely legible in the lives of many! When swearing and Sabbath-breaking, uncleanness and oppression, prevail in every corner! Does not the enemy overflow, when men are not ashamed to say, *Our lips are our own, who is Lord over us?* What a fearful inundation, when the holy and the honourable of the Lord, is more than any other day devoted to pastime, and profanity! What a deluge of vice, when men commit adultery, and assemble themselves by troops in the harlot's houses! Jer. v. 7. When those who should be a terror to evil doers, are a protection, if not a PATTERN to them! When the highest in station, place, and power, are deepest involved in guilt! What an overflowing flood,

when the rich grind the faces of the poor! When they lay field to field, that they may be placed alone in the midst of the earth! How threatening, when multitudes ascend the scorner's chair, and thence look down with a sneer on all that are called godly! When they had much rather pass for profane, than for the professors of the Redeemer's name! How accumulated the guilt of a land, when mockery at religion brings up the rear of bare-faced vice! When the righteous is reckoned a fool, and he that departeth from evil, is accounted mad!—Such a torrent of iniquity is described in the chapter where our text lies: *Our transgressions are multiplied before thee, and our sins testify against us. Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter; yea, truth faileth, and he that departeth from evil, maketh himself a prey;* marg. *is accounted mad.*

## S E C T. IV.

*The Enemy comes in like a Flood, in respect of  
Neutrality of Practice.*

THE enemy may be said to come in like a flood, when a *detestable neutrality* reigns in the hearts of many. The Lord was clad with zeal as a cloke, in behalf of his people; and by every tie we are bound to burn with holy ardour for him, and for his cause. But, ah! what footing has the enemy got, when professing Christians are cold in the cause of Christ! When they are shy to drop a

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word for him, who flew, as on the wings of love, to lay down his life for them! He foretold what the experience of ages has often, very often verified, because *iniquity shall abound, the love of many shall wax cold*, Matth. xxiv. 12. The enemy coming in like a flood, quencheth the love of multitudes. The loaves being ended, so is their love. If the garb of godliness any how incumber them, they can drop it in a trice. As one impiously said, They will not launch so far into the sea of religion, but that they may safely return to shore. They are too sensible to be zealous, too wise to burn: having more of the serpent than of the dove. They wade in sensuality, instead of *holding fast the profession of their faith without wavering*. They halt as between two opinions. If their merchandise, or their farm prosper, they give themselves no pain concerning the ark of God, no; not though it should be among the hands of infidels. If the former go well, their hearts rejoice; but the utmost danger of the latter never makes them tremble. They can dwell in their ceiled houses, while the temple is in ruins. They are at *ease in Zion*; and are not *grieved for the afflictions of Joseph*, Amos vi. 1,—6. Such a temper prevailing, is an infallible indication, that the enemy is come in like a flood.—Nothing is more hateful in the eyes of a holy and a jealous God. If a church, leaving her first love, be threatened with the removal of her candlestick, what can a lukewarm Laodicea expect? Let the careless read and tremble: *Because thou art neither cold nor hot, I will spue thee out of my mouth, saith the Lord*, Rev. iii. 16. As neutrals can be relied on by no set of

men; so neutrality in religion, is odious in the sight of God. It is the temper of an enemy. He pretends not to hurt the truth, but neither will he help her. Heaven-born as she is, she can have no lodging under his roof. He will not thrust her through as with a dagger, neither will he stretch out his hand to her help. Marred as her visage is, rueful her looks, and loud her cry; he will have none of her. Befriend her who will, he will not. —He is an enemy, therefore, and with such he shall one day be led forth.

## S E C T. V.

*The Romish Enemy comes in like a Flood, in respect of Heretical Doctrine, Idolatrous Worship, and Tyrannical Government.*

THE Romish enemy may be said to come in like a flood, in three respects; *viz.* in heresy in doctrine, idolatry in worship, and tyranny in government. ‘Heresy overthrows the foundation of faith; idolatry entirely corrupts the purity of worship; and tyranny destroys the true kingdom of Christ.’ (*Turret.*) But of these more particularly in their order.

1. The Romish enemy may be said to come in like a flood in respect of *heretical doctrine*. Heresy is of a deeper dye, than other errors. All heresy is error, but every error is not heresy: as every disease is not fatal, nor pestilentious. A man may err in doctrine, and yet be saved. The apostle says, *If any man build upon the foundation that*

is laid, wood, hay, or stubble, his work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so as by fire, 1 Cor. iii. 12,—15. But heresy is damnable. False teachers, says Peter, shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, 2 Epist. ii. 1. It is with errors in doctrine, as with sins in practice: though every sin be against the power of godliness, yet some sins are consistent with it, and some not: sins of daily infirmity are; *For the flesh lusteth against the Spirit*; gross presumptuous sins are not. And though it is happy for us, that we cannot with precision lay the line of difference betwixt the two, marking where the one ends, and the other begins; or how far one may go on forbidden ground, ere godliness die as to exercise; yet we must hold it fast as a certain truth, that every sin is not inconsistent with the exercise of grace, and that some are.

In like manner, though we cannot give a precise catalogue of what are fundamental errors, and what not, no more than we can discern precisely when the light ends, and when darkness commences; yet we may rest assured, that some errors are fundamental, and some not: the former overthrowing the foundation, and therefore damnable; the latter weakening it, and therefore dangerous. *A heretic after the first and second admonition*, is to be rejected, Titus iii. 10. But gentler methods must be followed with respect to others, Gal. vi. 1. 2 Theff. iii. 14, 15. A famous foreign writer observes, that, ‘There is an error which only touches the foundation, and there is another which

‘ overthrows the foundation itself: that is *about*  
 ‘ the foundation; this *against* it. There is one  
 ‘ which primarily, directly, and immediately op-  
 ‘ poses and overthrows it: there is another which  
 ‘ indirectly only, and secondarily strikes against it.  
 ‘ There is such an error, which mediately indeed,  
 ‘ and by necessary, proximate, evident, and na-  
 ‘ tural consequence attacks the foundation; and  
 ‘ there is such an error which by a remote, an in-  
 ‘ tricate, and inferred consequence only, tends to  
 ‘ its ruin. Now, as these two are widely different  
 ‘ from one another, so they ought not to be had  
 ‘ of the same account. For, as every chink in the  
 ‘ foundation does not overthrow the building it-  
 ‘ self; so every error concerning the foundation  
 ‘ is not immediately, properly fundamental: but  
 ‘ that only which so impugns it, that it thereby  
 ‘ overthrows and destroys it \*.’

But to see more particularly, what a fundamental error is, let us consider what the foundation itself is. And as the fore-quoted author observes, ‘None will deny that these three, scripture, Christ, and grace, are justly placed among the primary and principal parts of the foundation. — Scripture is the foundation of doctrine and instruction, inasmuch as it is the rule and the invariable basis of faith; in which sense the church is said to be *built upon the foundation of the prophets and apostles*, Eph. ii. 10. Not in respect of their persons, which needed a foundation whereon they might rest; but with regard to the doctrine which was delivered by them in the Old and the

\* Turret. De Necess. Secess. Disp. I. sect. 33.

‘ New Testament.—*Christ* is the foundation of salvation, both to be acquired by the merit of his death, and to be preserved by the efficacy of his life; for, according to Peter’s testimony, *Salvation is not in any other*, Acts iv. 12. And another foundation can no man lay than what is laid, which is *Christ Jesus*, 1 Cor. iii. 11. 1 Pet. ii. 4, 5. He is the only *Prince of life*, and *Author of salvation*. That life destinat<sup>ed</sup> from eternity in the decree, often promised in the word, once purchased on the cross, he every now and then sealeth in the heart, till at last he perfect it in glory.—*Grace* is the foundation of application, inasmuch as on it depend all the benefits of God towards us, both those which are purchased for us by Christ as a Surety; and those which are produced in us by him as a Head, by means of the Spirit; as *justification*, *sanctification*, *perseverance*, &c.; in which sense all things are ascribed in the gospel unto grace, Rom. iv. 16. and xi. 6. 2 Tim. i. 9. And in 1 Pet. v. 10. God, the Author of all grace, is said to *establish* believers; but especially in Heb. xiii. 9. The heart is said to be *established by grace*\*.

Now, it is clearer than the noon-day, that the Romish enemy strikes grievously against these *three* foundations. That enemy coming in like a flood, spares neither the *word*, the *person*, nor the *thing*: neither scripture, Christ, nor grace. And if these foundations be destroyed, what can the righteous do?—What an overflowing flood! when the origin of the scripture is attacked; the enemy averring, that it was delivered only occasionally, and

\* Turret. ubi Supra, sect. 34.

not of set purpose; when its authority is made to depend on the testimony of the church; when traditions are set on a level with, yea, preferred to it, and thus its perfection is impugned! What a destructive flood! when the perspicuity of scripture is denied, and men do not blush to call it a *Lesbian law*: a rule changeable at the pleasure of the workman. When it becomes capital to read the word of God, according to the impious rule of the expurgatory index, printed at Madrid, *Anno 1612.* expressed in these words, which no pious person can read, or hear without horror: ‘ Since ‘ it is manifest from experience, that if the holy ‘ Bible be permitted in the common tongue, more ‘ hurt than advantage arises from thence, through ‘ the rashness of men; the Bible is forbidden with ‘ all its parts, whether printed, or manuscript, in ‘ whatever vulgar tongue it be \*.’

The enemy comes in like a flood, against the second foundation: for, though in words they profess Christ, yet in works they deny him.— How do the floods lift up themselves, and dash against that foundation which God has laid in Zion! While other Mediators, both of redemption and intercession, are devised, besides the one Mediator between God and men, the man Christ Jesus, 1 Tim. ii. 5.; another purgatory than his blood, which cleanseth us from all sin, 1 John i. 7.; another propitiatory sacrifice, than that which he once offered, that he might take away sin, and obtain eternal redemption for us, Heb. ix. 12, 28.; another merit before God, than his obedience, by which many are

\* Turret. ubi Supra, sect. 34.

*made righteous*, Rom. v. 19.; another rule of salvation, than his word, tho' he alone is to be *heard in the church*, Mat. xxiii. 10.; another gospel, than that of his grace; another support to prayers than his merit and advocacy, 1 John ii. 1.; and, finally, another head of the universal church, than his person, though that prerogative be constantly ascribed to him alone, exclusively of all others, Eph. i. 22, 23. ii. 20. iv. 15, 16. (*Turret.*)

And, alas! with no less violence do the waves lift up themselves against the *third* foundation. That grace is the basis and foundation of all Christianity, which being laid, it is settled; and which being taken away, it is torn up, can be a secret to none who know the scripture. Whether you consider it in the decree, in respect of the predestination of God, wherein grace is said to be *given us in Christ, before the world began*, 2 Tim. i. 9.; or in the execution, in respect of redemption by Christ, in as much as we are *saved by grace*, Eph. ii. 8. Titus iii. 4, 5.; or in the application, in respect of vocation and regeneration by the Spirit, because God gives to *will and to do*: all our sufficiency is from him, and by his grace we are what we are, Phil. ii. 13. 1 Cor. xv. 10. 2 Cor. iii. 5. But who that knows the pernicious tenets of the Romish enemy can deny, that *this* grace is not only obscured by them, but also overturned and tumbled from her throne? Their doctrine concerning the foresight of good works, overthrows the election of grace. Their satisfactory works, which they stitch to the most perfect satisfaction of Christ, destroy gratuitous redemption. And who does not

know, that the grace of justification and sanctification is enervated, yea, almost abrogated by them? While they assert, that our own works must necessarily concur to the one, and free will co-operate, as a social cause at least, with the other, so that the chief reason why we differ from others, and are converted, while they continue in their sins, depends on our free will, directly contrary to Paul's doctrine, 1 Cor. iv. 7. (*Turret.*) *By grace ye are saved*, says the apostle; *Not of works, least any man should boast*, Eph. ii. 8, 9. *Boasting is excluded*, says he, Rom. iii. 27. But the heretical church of Rome establishes it. It is not in the Lord alone that they have righteousness and strength, but also in themselves. Their good works, and their free will, they loudly extol. Justification and sanctification are in the system of Christianity, as the sun and the moon in the firmament: and, therefore, when so greatly eclipsed, what but the most dreadful darkness must ensue? To destroy them, is to stab Christianity to the heart. These foundation-stones carried away, as with a torrent, down goes the building in a moment.—Thus, the Romish enemy may be said to come in like a flood, in respect of heresy in doctrine.

2. The Romish enemy may be said to come in like a flood, in respect of *idolatry in worship*: when *the Lord's land* (I allude to Hos. ix. 3.) becomes *the land of graven images*, and they are *mad upon their idols*, Jer. l. 38. Though adorability be the prerogative of Godhead; yet Papists pay divine honours to creatures.—They call upon the Virgin Mary to protect them from the enemy, and to receive them

at the hour of death. They affirm, that the Almighty hath taken her to him as a partner of his divine Majesty and power: that he hath given her the half of his kingdom. Hence they sometimes join her to Christ as an *associate*, sometimes they prefer her as a *superior*, and sometimes they cleave to her *alone*. It is notorious, that they everywhere worship angels, not only as mediators of intercession, but as benefactors and protectors.—They pray to all the nine orders of angels, to direct their thoughts, words, and actions, in the way of salvation and prosperity. But, their chief devotion, they address every one to their guardian angel.—They pray to the holy apostles to absolve them from their sins, defend them, strengthen them, and lead them to the heavenly kingdom. The Catechism of Trent teacheth, that angels are to be adored by Christians. The Roman Missal repeats it at every turn, that the cross is to be adored.—The expurgatory Index, published at Madrid, anno 1612, ordered these passages of the fathers to be erased, wherein it is observed, that God only is to be worshipped; that no creature is to be worshipped; that the saints are to be honoured with imitation, not with adoration, (*Turret, ib.*)—The votaries of Rome worship the bread in the Lord's supper, as according to them it is transubstantiated into his very body. What an overflowing enemy, when such idolatrous worship is practised! When in opposition to the express will of heaven, there is a worshipping of angels! Col. ii. 18. It is written, *Thou shalt worship the Lord thy God, and him only shalt thou serve,* Matth. iv. 10. This single sen-

tence abundantly confutes all the fallacious reasonings of Rome.

What an overflowing flood, when the creature is worshipped and served besides the Creator! When Jeroboam's calves are set up at Dan and Bethel! What else are all the Popish images? They are as much will-worship, and as remote from the spirituality of the divine essence, as the calves were. The human form into which they are cast, cannot possibly exculpate their worshippers from the charge of idolatry. As God is a pure Spirit, he cannot possibly have any shape: and therefore the human shape has no more relation to him, and can no more represent him, than any other can. The *image of corruptible man*, is, according to the apostle, as real a *changing of the glory of God*, as is the *image of birds, four-footed beasts, and creeping things*: He makes no distinction, reckoning them all in one class, Rom. i. 23.; and if so in Pagan-worship, what has made it otherways in Popish? The command is express, *Thou shalt not make unto thee ANY graven image, nor ANY likeness.—Thou shalt not bow down thyself to them, nor serve them*, Exod. xx. 4, 5. What a desolating flood, when Bethel becomes a Bethaven; the house of God, a house of lying vanities! When Dagon is placed fast by the ark, and the mass-book preferred to the Bible!

3. The Romish enemy may be said to come in like a flood, in respect of *tyranny in government*.—Antichrist's yoke is the very reverse of Christ's. It has galled the church's neck upwards of a thousand years. Justly may she say, a bloody enemy hast

thou been to me. A yoke this, which our fathers were not able to bear; and, alas for the day, if it be wreathed around the necks of their posterity! The tyranny of the Romish adversary walks with horrid strides, from the papal chair down to the ashes of the martyrs. The man of Rome pretends absolute monarchy, and dominion over all; so that he is subject to no power whatsoever, whether civil or ecclesiastic. This his supremacy all are bound to acknowledge, under pain of the loudest anathema's that Rome can roar. ‘We are all bound,’ says Bellarmine, under the danger of eternal death, to join ourselves to the true church, and to continue in it; *i. e.* to obey its Head, and to communicate with its other members. And, ‘says he, None can be subject to Christ, and communicate with the heavenly church, though he would, who is not subject to the Pope.’ Yea, the Cardinal’s impiety goes so far, that he afferts, ‘If the Pope should err to such a degree, as to command us to abandon ourselves to vice, and to flee from virtue, the whole church would be obliged to believe that vice is good, and virtue evil, unless she would sin against the light of her conscience\*.’—What horrid doctrine this! and how tyrannical to devote these to everlasting burnings, who cannot submit to such authority!

But this is not all: while they devote heretics to hell, they will give them no rest on earth; and hence the grossest tyranny is exercised on their souls, their consciences, and their bodies.

\* Turret. de Necess. Secess. Disput. V. Sect. 6. Placette. Pyronisme de L. Eglise Rom. p. 73.

How tyrannical to *souls*, to deprive them of the bread of life, the word of God! To snatch the manna from their mouths, the staff, the lamp, and the sword from their hands! The staff on which they lean, the lamp in whose light they walk, and the sword by which alone they can fight the battles of the Lord. How dreadful! that, ‘ That most sacred volume of divine truth, that immoveable rule of faith, that bulwark of consolation, should not only be impiously banished, lest it come into the sight of men; but also often condemned to the burning flames! And is this the honour due to the oracles of Christ! Is this the mean which they use to bring back the erring to the path of life, and to persuade them of the faith? As if the scripture, the teacher of salvation, could be the vehicle of pestilentious heresy. To such a degree has their fury gone, that they act against the book of scripture, no otherways than against the professors of the truth, not with reason, but with force; not with the pen, but with the sword; not with argument, but with banishment. For they think there can be no peace unless they bring on this desolation: they condemn the scriptures, because they hate them; they hate them, because they do not know them; and they would rather be ignorant, because they will hate, than know that, which, if they knew, they could not hate. They tremble lest the light of truth should both discover and destroy their Egyptian darkness and delusions \*.’

\* Turret. De Necess. Seccess.

‘ What tyranny is exercised in auricular confession, whereby every adult person, who has been baptized, is bound to confess all his sins, with all their circumstances, once in the year, at least, to the priest that he may obtain the remission of them! Who but must acknowledge, that this is a grievous rack to the *conscience*, the instrument of Papal tyranny and extortion, an engine to get into the secrets of kingdoms and families, and the school of wickedness and uncleanness?’

‘ What tyranny in prescribing feasts, and fasts; watchings, and ceremonies; partly Heathenish, and partly Jewish, whereby consciences are pressed as with a most grievous burden? — These laws are urged with such great rigour, that the violation of the divine law seems nothing, compared with the transgression of them. Who knows not that the man contracts far greater guilt, according to the Popish priests who eats flesh on Friday, than he who lifts up a blasphemous tongue against God? He who omits auricular confession once a year, than he who hath lived the most wicked life all the year long? He who has not performed his vowed pilgrimage, than he who hath broken all his promises? He who ministering in sacred things, has entered into the honourable bond of marriage, than he who hath defiled himself with a thousand stains? — What is it to make void the law of God through their traditions, if this be not \*?’

\* Turret. De Necess. Secess. Disput. V. sect. 29.

What tyranny to the bodies of men! The Romish enemy armed with power, obliges them either to believe, or burn: sad alternative! They must believe what she teaches, and obey what she enjoins, otherways they shall feel her hottest indignation \*. \* Need I go far to prove this position? Or again lead you through the red sea of the martyr's blood? Who has not heard of the English Wickcliff? whose bones were burnt at Oxford, forty years after his death, *Anno 1425*. Who has not heard of John Huss and Jerome of Prague? who, the public faith being violated by the decree of the council of Constance, were not only persecuted with the hardest imprisonment, and other torments, but were burnt alive, about the year 1416. Who knows not what cruel persecutions were raised in the principal kingdoms of Europe, against the Albigenses, the Waldenses, the Lollards, the Lutherans, and the Reformed, setting themselves in opposition to the errors and tyranny of the Roman church?

Thus the Popish enemy may be said to come in like a flood, in respect of heresy, idolatry, and persecution. In these three channels the Romish torrent runs. And if the two former be opened

\* The French king by his commissioner to the synod of Alanson, *Anno 1637*, forbade the Protestants to call the Pope Antichrist, upon pain of silencing ministers, dissolving the religious church meetings, and even greater punishments. The same prohibition was renewed by his commissioner, to the third synod of Charenton, *Anno 1644*. And in the commissioner's speech to the synod of Loudun, *Anno 1660*, they were expressly forbidden to mention the word Antichrist. Quick's synod. Vol. II. p. 326, 431, 507.

into a land, the latter cannot long be shut. If the wound of the beast be healed, it soon follows, that as many as will not worship his image must be killed, Rev. xiii. 15. If once the altar of Damascus be reared up in the midst of Jerusalem, the next measure is to consecrate it with the blood of the saints. Heresy, idolatry, and persecution, is a threefold cord, not quickly broken. They are the three furies of hell and Rome.—So much for what is meant by the enemy coming in like a flood.

### R E F L E C T I O N S.

**O**N a review of what has been said, we may have some *understanding of the times*. They are troublous indeed, full of peril to the church of Christ. Dark and cloudy is the day. Seldom, since the Reformation, has Britain's sky been more red and lowring. A fearful cloud hovers over our land, threatening to discharge itself in a tremendous storm. Alas! for the *day is great; it is even the time of Jacob's trouble*, Jer. xxx. 7.

1. A flood of *infidelity* has overwhelmed us, as from Dan to Beersheba. Multitudes of all ranks have rejected the counsel of the Lord, and cast his word behind their back.—*Deism* dwells in the tabernacles of the fashionable and the rich; and unashamed, walks in and out among us, as at noon-day. To ridicule revelation, is now become the mark of a *virtuoso*. The generality of our great men have, like the five and twenty in Ezekiel's vision, turned *their backs on the temple of the Lord*, chap. viii. 16. And, ah! what multitudes of mean

men have aped them in their shameful apostacy! And when men have their back to God, need I say, whither they have their face? whither but to Tophet, which he has ordained for his enemies? Mockers and malignants, swarm in every corner of our land. Seldom, I think, has the malignant spirit run higher: God grant, that it may not soon break out into an open and avowed persecution of the lovers of truth and holiness.—To believe the scriptures, to revere them as the unerring oracles of heaven, is now reckoned weak and superstitious. He who believes them, is by many accounted mad.

A flood of *error* has come into our land, and with increasing rapidity carried away multitudes. About sixty years ago, truth fell in our street; and since that æra, the glorious doctrine of grace has been gradually losing ground\*. Moral virtue and natural powers have been extolled, to the great degrading, to the almost discarding of imputed righteousness, and divine influences. It was holy Luther's observation, that 'Justification is the article of a standing, or a falling church †.' Like the sun, it diffuses it's influences far and wide: nothing is hid from it's heat. But, ah! how it's light is eclipsed at present! The belief, illustration,

\* Would Zion's eyes have seen her healthful sons  
Disgorge the MARROW, and digest the bones?  
Her serious Clerks with numbers sport themselves,  
And for twelve Brethren, Queries hatch by Twelves?  
Would rowers into waters great have brought  
The shatter'd vessel with so little thought?  
R. ERSKINE's verses on the famous CUTHBERT's death.

† *Justificatio est articulus stantis, seu cadentis ecclesiae.*

and defence of the doctrine of justification, thro' imputed righteousness, led our way from Rome; and the cloud that is now cast over it, fearfully forefodes our return. Justification and sanctification are the Jachin and the Boaz, the pillars of the temple of truth; and considering how these are weakened to day by the hands of many work-men, that temple must be as *a bowing wall*, and *a tottering fence*.

Tho' all subscribe one and the same Confession of Faith; yet it is but too evident, that like the 39 articles of the church of England, it is subscribed by many, not as a test of orthodoxy, but only as a bond of peace. Nothing can be more opposite than often their doctrine who have subscribed the same confession. Sooner might the *iron* and the *clay* mix in the monarch's dream, Dan. ii. 43. than their doctrine can be made to agree. To use the words of a late luminary in the neighbourhood\*, ‘That there is a difference in doctrine, is so true, that it cannot be denied; and so important, that it should not be concealed.’—Pillars of *Arian* and *Socinian* smoke have arisen in different corners of the land. Several there are, who, if they do not impudently deny the Godhead, and the sacrifice of the Son; yet they criminally conceal these foundation-doctrines of Christianity. Numbers have lost the sight and favour of evangelic truth. Arminianism is the modish doctrine: and provided the Preacher's action be graceful, and his style ornamented, there is little or no solicitude with many as to his orthodoxy. Nay, numbers who can yet

\* Dr. Witherspoon, late of Paisley.

distinguish between the *stones* and the *stubble*, 1 Cor. iii. 12. cease not stately to hear the instruction that causeth to err; a practice contrary to express scripture, Prov. xix. 27. Mat. xvi. 12.—The fashion, not the faith, regulates the conduct of many.

It has been a doctrine warmly espoused by many of late, that the civil magistrate, as such, has no concern with the matters of Christ's kingdom: that if men are good subjects, he has nothing to do with their religion; and that he is the guardian, not of both the tables, but of the second only\*.

A flood of *immorality* is come in, threatening

\* I have no quarrel at the good old doctrine, that the magistrate is *custos et vindic utriusque tabulae*. He is expressly styled, *the minister of God*, and a *terror to evil doers*, Rom. xiii. 3, 4. But to say he is a terror to the notorious transgressors of the second table only, is to distinguish where the law does not.—The apostle says simply, and without limitation, that he is *a terror to the EVIL*; but to deny that he has any concern with the breakers of the first table, is to teach that he is not a terror to *all* evil doers, but to *some* only. Being *the minister of God*, I humbly judge he has a right to punish those sins which strike directly against him, no less than those which more immediately affect our neighbour. Atheism, worshipping God by images, blasphemy, and Sabbath-breaking, are as plainly forbidden, as adultery or theft: and no solid reason can be given, why the former should not be punished by *the judges*, as well as the latter. This doctrine bears no unfriendly aspect to liberty of conscience. Conscience is to be ruled by the law. If some think, that to kill men is to serve God, John xvi. 2. must they therefore be allowed? Nor is the magistrate's power to punish first-table sins, calculated to make hypocrites. He has nothing to do with men's hearts; their external actions only come under his cognizance. There is a huge difference between punishing a man for blasphemy, and forcing him to pray.

to bear down all before it. It overflows all the banks of Britain in a most fearful manner: *Because of swearing the land mourneth.* The Lord's day is publicly profaned, and with impunity. What mean the loiterers at home, the haunters of the tavern, the rattling of the chariot wheels on our streets, and the crowds who traverse the fields? Do not all these, as with a loud and an incessant voice proclaim, the enemy is come in like a flood? Fair chastity has, in a great measure, left our land; and the unclean spirit walks thro' it in its length and its breadth. *They declare their sin as Sodom, they hide it not.*

A flood of *neutrality* is come in. How fearfully do the billows roll! Multitudes are still at their ease in Zion. Gallio-like, they care for none of these things. Though the ark is now on the waters, if ever, they have no solicitude; no: not one sigh, that she may come safe ashore. But this is not all. For,

2. The Romish enemy is come in like a flood. Thro' the two neighbouring kingdoms, the priests of Rome can walk, and commit idolatry as before all Israel, and before the sun. Schools they can openly erect; and who knows how soon they may initiate the unwary youth in all the abominations of the scarlet-coloured whore. With what a dismal prospect do these things present us! What an unfavourable eye do they cast on the Protestant vine which God brought out of Egypt! That precious vine is not plucked up: but if *her hedges be broken down, every passenger may pluck her; the boar of the forest waste her, and the wild beast de-*

your her, Psal. lxxx. 12, 13. When the sons of Rome may traduce the gospel as they please, provided they hatch no treason against the civil government, and may they never, how pitiable the prospect! Who that has his eyes in his head, but must tremble at it! But,

3. The floods are lifting up their waves, and threatening still a more extensive spread. What an alarm is through Scotland, lest the fluices of Popery be opened wider still, and that enemy be let in as a sea upon us! What matter of mourning, if the bulwarks our fathers built, as with their own blood, be cast down in one day! If the altar of Damascus may stand untouched in the midst of our Jerusalem, I am afraid our temple may soon be reduced to ashes. If Dagon universally enter, the glory, the Protestant religion, must depart. They cannot stand together. In whatever proportion the one rises, in the same must the other fall \*. The votaries of Rome cannot rest. They will agonize for the ascendancy; and having got it, Edom's cry will be raised, *Raze, raze* Jerusalem even to its foundation, Psal. cxxxvii. 7.

Though their rock is not as our rock; yet they have advantages in the estimation of the world which we nobly disdain. They have gold to acquire property, to bribe the covetous, and buy the poor; subtilty to deceive the simple,

\* Perhaps there is more truth in the observation, than many are inclined to think, viz. that if once there be no law against Popery, then the period seems at no great distance when there shall be a law for it.

works to exercise the legalist, pomp to allure the gay, a hierarchy to tempt the ambitious, dispensations for the sensualist, menaces for the fearful, promises for the infidel, and a train of tortures for those they deem heretics. Armed thus cap-a-pe, they take the field. Meanwhile the weapons of our warfare are not carnal. To prove and to persuade are our armour: to shew the truth, beseeching men to receive it in it's love. How unequal the combat, between the great red dragon and a feeble woman! Unless providence remarkably interpose, she must perish. Except she be furnished with eagle's wings for flight, and unless the very earth help her by swallowing up the dragon's flood, she must unavoidably be swept away, Rev. xii. 14, 15, 16.

The fears arising from the intolerance of Popery are chimerical, say some. Popery is not what it was, it will no longer breathe out threatenings and slaughter against those who differ. How people have come by this *spirit of divination*, I shall not pretend to say. We must take their word, proof they cannot produce \*. That the beast has

\* It has been more speciously than solidly argued, why not allow every man his liberty to live as he lists? Why dictate to another man's conscience? Have not Papists as good a right to liberty as other men? Why rob them of their natural privilege? We frankly acknowledge, that liberty is among the first-born privileges of the human-race: And pity it were, that ever her hands should be fettered, or the knife of bigotry plunged in her heart. Every man is fond of liberty, and cannot, without the strongest reluctance, sacrifice her to the great idol of authority. Mean while, he who so ardently breathes

not devoured in Britain, is owing to his fetters, not to his milder nature. It is the restraints of law, and not the spirit of Popery, that has kept the e-

after liberty to himself, should generously grant the same to others. *Whatsoever ye would that men should do to you, do ye even so to them,* said the Son of God, who came to make us free indeed, Matth. vii. 12. No party have a right to make a monopoly of precious liberty. Soon as a man shows himself an enemy to the liberty of others, he thereby forfeits every claim to liberty for himself. For such his liberty, that it must rise on the ruins of other men's. To me therefore it is evident, that an enemy to liberty has no right to it himself.

This reasoning is but too too applicable to the Papists. Could it be instructed that the liberty granted them bears no unfavourable aspect to that of Protestants, our fears would not be so alarmed. But, alas ! all the *probability*, (I had almost said *certainty*,) is on the other side. Is it not undeniable, that Papists in power have ever been enemies to the liberty of all who dared to differ from them ? Are not the torrents of blood, and the flames of martyrdom sufficient vouchers here ? Let the warmest advocates for Papists show us wherever popery and liberty flourished together. The reign of the one has in every age and place been the ruin of the other. The Roman beast has uniformly trodden under foot that fairest flower. Should we go in quest of liberty through Popish countries, asking where shall it be found ? and where is its place ? Each of them, if furnished with a voice, would readily reply, *It is not in me.* Of heaven-born liberty, in the Popish parts of the world, we may say as the poet \*,

*Vitta jacet,—et cæde madentes*

————— *Terras reliquit.*

Conquered she lies, or flees the lands bedewed with blood.

Lover as I am of liberty, all the laws of self-preservation oblige me to lay a restraint, if possible, on his liberty, who designs the destruction of mine.

\* Ovid. Metam. Lib. I. l. 150.

nemy from shedding blood. What one tenet of Popery have Papists abjured?—That no faith is to be kept with heretics, say they. But have they

It is still urged, that it is uncharitable to suspect such things of modern Papists, as if they differed widely from their fathers. Charity, however, begins at home; nor is prudence any how inconsistent with it. Charity means no evil to our neighbour; prudence forbids our putting it in his power to hurt us. But is it prudent to do any thing which tends to increase the number of those, who have always been the enemies of liberty? By all means let them live, let them enjoy their estates; yea, educate their own children: but that they may erect public schools and use every subtle method which Rome can suggest, to proselyte Protestants to their party, is a liberty which must sap the foundations of the Protestant interest. For, as was said of a Pope, so may we of modern Papists, having entered like a *fox* they will reign like a *lion*. In granting such liberty to them, we are forging chains for our posterity. And therefore, charity itself calls upon us, in the loudest manner, to do nothing which may strengthen the hands of Popery; but every thing to weaken it, without inflicting cruelty on the persons of Papists.

Can we ever forget the words of the Lamb of God, that unexampled mirror of meekness? Did he not recommend the wisdom of the serpent, as well as the innocence of the dove? Did he not expressly say, *Beware of men?* Matth. x. 16, 17. And is there a set of men under the cope of heaven, of whom we should be more aware than of Papists? Who have been a plague to the Protestant interest, wherever they were in power. If ever men were wolves to men, Papists have to Protestants. And shall the sufferings of past generations, not teach the present to be cautious?

If it be still urged, there is no probability that Papists multiplying, will invade our liberties. I answer, that it is far from being *certain* that they will not. And liberty is too precious to be endangered. Her value should make us as careful as possible to guard her on every side. But, in our turn, we ask, where is the improbability that Papists will not attack the liberties

renounced the Pope's infallibility, and his ecclesiastical jurisdiction? Not at all. And therefore he can easily free them from every obligation, un-

of Protestants? They have often, they have always done so, when in power. They are as great enemies to Protestant liberty at present, in Popish countries, as ever: their enmity still discovers itself. Now, if they *have been* enemies to precious liberty, if they *be so* at present, is not the probability strong? Is there not 99 of 100, that soon as opportunity offers, their enmity will burn as keen as ever? Had they *never been* unfriendly to liberty, were they not so *just now*, it would be exceeding uncharitable to suspect them in some future period. But the case being quite the reverse, all the probability is, that they *will be* what they *have been*, and not that they *will be* what they *never were*, *viz.* friends to the liberties of those who differ from them. In the case of individuals, from their past and their present conduct, we form a judgment concerning their future; and why may we not follow the same rule in judging concerning that society who hang as at the Pope's girdle? To them, his word is law: and therefore, till they renounce their dependance upon him; that is, till they cease to be Papists, they can give no sufficient security for their pacific behaviour.

It has been abundantly shown in some late publications, that the spirit of Popery is still the same: and that wherever it is in power, persecution prevails. In the year 1709, 125 churches were taken from the Lutherans in Silesia: and all who had embraced Lutheranism, were obliged to renounce it, under the pain of banishment, and confiscation of goods. About the beginning of the year 1732, 20,678 persons were, on account of their religion, driven from the archbishoprick of Saltzburgh. Stormy as the weather was, and intense the cold, they were not allowed the favour due even to voluntary emigrants. Many were forced to leave all behind them, and to depart in a most naked and destitute condition. Many were not suffered to carry even their wives and children along with them. By the French King's edicts of the 1st and 16th of February 1745, the rigorous execution of the former statutes against Protestants, and the harbourers of Protestants, was strictly enjoined. And

der which blinded Britons think they are laid.—Hence there is cause to fear, that when their *hour* and their *power* cometh, they will break their oaths with as much ease, as Samson did the withs and ropes wherewith he was bound. If Britain continue to embrace the very outcasts of Popish countries, I tremble for the consequences. If she throw open her gates to the Trojan horse, what but armed enemies can issue from it's womb, to destroy the Protestant interest?

4. All these things, maturely considered, we may say in the words of the church of old, *Let thy tender mercies speedily prevent us, for we are brought very low*, Psal. lxxix. 8. We are low in every respect: low as a church, and low as a nation. Low in Christian knowledge, and low in holiness. The cup of national iniquity has long long been filling up, and now it seems to be almost to the brim.

hence the utmost misery and desolation covered the district of Montauban.

From the accession of the late empress queen of Hungary, to the year 1749, the Protestants there, were deprived of one hundred and five churches. A court commisioned by her Majesty, 1751, to enquire into the growth of Lutheranism, announced to some who were lying in irons, for the profession of that religion, that the queen would rather that the land should bear thorns and thistles, than be ploughed by Lutherans. So late as the year 1762, Mr. Rochette, a Protestant minister, together with three of the French noblesse, suspected of Protestantism, were openly and barbarously murdered at Thoulouse in France.—See considerations on the spirit of Popery, by the learned and worthy Dr. Erskine of Edinburgh, warning against Popery by the associate, the Burgher, synod. Address to the Protestant interest in Scotland.

The waters of apostacy have risen like those mentioned, Ezek. xlvii. 4, 5. from the ankles to the knees, from the knees to the loins; and now they are become an impassible river. Popery has long walked among us as in vail; and now she professes her intention to throw off every mask. The prevailing doctrine for these many years has had a strong tendency this way. What else could be the fruits of legalism, which, like a flood, has overflowed our land? Justification by works of righteousness which we have done, is Popery, and the soul of Popery. And who knows not that something like this, has long been the modish doctrine? Virtue has been palmed upon us, instead of that heavenly robe which the Redeemer wove, as out of his own bowels. A bastard-covenant of works has often often been the unhallowed found from the high-places of the sanctuary. What marvel, if therefore now enemies roar in the midst of congregations, and set up their ensigns for signs? A flood of legal doctrine has, as usual, been followed with another flood of Antinomian practice. These have run through the breadth and the length of our land. Men and ministers of the Presbyterian name, have exercised tyranny over the heritage of God; witness the law of patronage: a law as much without foundation as any of the Popish tenets †.

† It has been wittily observed, that the Arian has something to say, *My Father is greater than I*; the Papist something, *This is my body*; the Arminian something, *Work out your own salvation*; but the oppressive Patron has nothing to say: nothing from the law of the Lord, whatever he may from that of the land.

The fountains of our Israel have been greatly corrupted; and thence have issued many bitter waters: so bitter, that the flock of God could not drink. Hence have arisen testimonies in the church; separations from it: groans on both sides the wall of the establishment. But all to little or no purpose, as to the principal and successful abettors of these measures.

Amidst such a course of defection, such a tide of tyranny and division, is it to be wondered at, if the sons of Rome exert the most vigorous efforts to come in like a flood? No, truly. All the miracle would be, if they did not, lift up themselves, and threaten to break down our strongest barriers. It would not be like the serpent to let slip such a favourable opportunity. Add to this, that having so long despised the true light, the Lord may now, in justice, cause darkness; and *while we look for light, he may turn it into the shadow of death, and make it gross darkness*, Jer. xiii. 16.

To such a height is our guilt increased, that, according to God's path-way, there must be a stroke. In our present situation, we cannot long continue. I think that, without daring to set limits to the *holy One of Israel*, there seems a necessity of one of two; either an uncommon effusion of the Spirit, or some dreadful national stroke. Which of these we deserve, I need not say; and as little which of them, according to the aspect of providence, we have reason to expect. God has long been visibly withdrawing the one, and that as a dreadful prelude of the other. And after resisting the strivings of the Spirit, what but a flood of judgments is to

follow? Once and again, in this age, we have been delivered from the inroads of the Popish enemy. The third attempt is now in agitation; and who that loves his Bible, and his God, does not tremble for the event? Divines of different denominations have thought, that the most awful judgments are still awaiting these lands; and that Popery shall once more draw her dismal veil over them. The great archbishop Usher, who foretold the calamity of Ireland, and the commotions of England, forty years before they came to pass \*, was wont, not once, but often to affirm with great confidence,

\* Preaching before the state, at Christ-church upon a special solemnity, he gave them his opinion of that abominable toleration of idolatry, making a clear application of that passage, Ezek. iv. 6. where the prophet by lying on his side, was to bear the iniquity of Judah forty days, *I have appointed thee, saith the Lord, each day for a year.* This, said he, by the consent of interpreters, signifies the time of forty years to the destruction of Jerusalem for their idolatry; and so, said he, will I reckon from this year the sin of Ireland, and at the end of the time, those whom you now embrace, shall be your ruin, and you shall bear this iniquity; wherein he proved a prophet: for this was delivered by him, *Anno Christi, 1601.*; and *Anno 1641.* was the Irish rebellion and massacre. And what a continued expectation he had of a great judgment upon his native country, I faith Mr. Bernard, can witness from the year 1624. at which time, I had the happiness first to be known to him; and the nearer the time approached, the more confident was he of the event, though as yet nothing tending towards it was visible to other men. Archbishop Usher was but about one and twenty years of age when he preached, or rather prophesied of such an event at such a distance. For he was born, Jan. 4th, 1580. Clark's Lives.

‘ That an universal calamity was hanging over the church, the most grievous of all which she had hitherto suffered; and that Rome should then suddenly fall, when most secure of all things she should trust in her state; that this persecution should be raised by the Popish party; that hypocrites and nominal Christians, who constitute the outer temple of God, should then chiefly fall; that they who constitute the inner temple of God should be saved; and that this last affliction should be followed with the glorious and wished-for state of the church \*.’ Vitrina in Jesaiam, cap. lix. 21.

\* I have often thought on the memorable words of the blessed Boston, in a sermon preached not long before his death, on 2 Tim. iii. 1. “ Scotland shall say, Alas! for the union with England.—We have run to ruin since that fatal time, as to our most valuable concerns.” A federal union between the two kingdoms, obliging to live in amity, peace, and concord, and mutually to defend one another against the common enemy, was good in every point of view. Prelacy could be no reasonable bar against an union of that kind. Abraham the friend of God, was confederate with Heathens, Gen. xiv. 13. Much more might Protestants with Protestants. But an incorporating union, and that upon condition, that the worship, discipline, and government of the church of England, should remain and be in full force for ever, was certainly *sinful*, and such was the union between Scotland and England. See the history of the Union, p. 269, 270.

It is obvious, that the church of England retains much of Rome in her mode of worship. After all that her most able advocates have said in defence of her tedious train of ceremonies, one smooth stone, as out of the brook, overthrows their gigantic reasonings. And it is this, *The Lord commanded them*

The late learned Dr. John Gill, in a sermon preached anno 1750, expresseth himself in the following words, ‘ Of late years there has been a very

*not, Jer. vii. 31. xix. 5. and xxxii. 35. They cannot say, that he has commanded them: therefore they are only the commandments of men, Matth. xv. 19. And how will the obtruders of such ceremonies, answer that pungent question, Who hath required this at your hand?—As much of the worship of the church of England, so her form of government is evidently not of God. What he says, Ezek. xliv. 8. is but too applicable to the dignified clergy, Ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary FOR YOURSELVES.*

It is a radical rule laid down by the wise Master-builder, That they who preach the gospel, should live of the gospel, 1 Cor. ix. 14. And that, they who labour in the word and doctrine, are worthy of double honour, or maintenance, 1 Tim. v. 17. But how shamefully is this reversed in that church! For there it generally holds, “ the more work, the less wages; and the less “ the work, the more the reward.” The lordly loiterers eat up all, while the labourers have scarcely wherewith to fill their mouth. To what shameful shifts is the poor Curate often reduced, to support himself and family?

The lowness of their livings gives rise to another gross corruption, viz. pluralities, whereby one man has several charges or cures, which he must serve as by rotation; one Sabbath with one, another with another, &c. What a scene this! One shepherd over many flocks! A kind of ecclesiastic polygamy. I know not what can be said in behalf of such a constitution.

It’s perpetual duration however was an essential condition of the union between Scotland and England. In the solemn League and covenant, Anno 1643, it was agreed to extirpate Prelacy; in the union, Anno 1707. it was agreed, that it should be in full force for ever, and continue in all times coming.

The Commission of the General Assembly, presented an address to the Scotch Parliament, craving that there might be no

visible decline; and the night is coming on, which we are entered into; the shadows of the evening are stretching out apace upon us, and the signs of the even-tide are very manifest, and—will shortly appear yet more and more. A sleepy frame of spirit has seized us; both ministers and churches are asleep; and being so, the enemy is busy in sowing the tares of errors and heresies, —which will grow up and spread yet more and more. Coldness and indifference, in spiritual things; a want of affection to God, Christ, his people, truths, and ordinances, may be easily observed: the first love is left, iniquity abounds,—the love of many waxes cold, and it will wax yet colder and colder.—The sun of the gospel will be set, and it's light for a while wholly withdrawn; the witnesses will be slain, their dead bodies lie unburied, and so cease prophesying, their testimony being finished. This will be a dismal dark night indeed; only it will be a short one.—The dismal night before us, is the slaying of the witnesses, and the universal spread of Popery all over Christendom, and the latter is the unavoidable consequence of the former.—The outer court must be given to the Gentiles, 'ere the witnesses, which are in the inward court, can be come at and slain.—The Gentiles are the Papists; the outward court is the

such stipulation, or consent for the establishment of the hierarchy and ceremonies, as they would not involve themselves and the nation in guilt. And, said they, in another address, “ It is contrary to our covenants, that any church-man should bear civil offices.” The ensuing Assembly, Anno 1707. approved the Commission’s conduct.

‘ bulk of the reformed churches, which will fall  
‘ into the hands of the Papists again.—The Papists  
‘ have got ground, and have regained some part of  
‘ the outward court, as in Germany, Poland, &c.  
‘ But they have not as yet got the whole into their  
‘ hands, as they will, and which they must, ‘ere  
‘ they can make this universal slaughter of the wit-  
‘ neesses.—The court is a fence to the house; and  
‘ there is no coming at the one, without entering  
‘ the other; and so—all civil establishments are  
‘ fences and guards about the witnessses: so long as  
‘ these are out of the hands of the Papists, they  
‘ cannot come at the witnessses, they are safe; but  
‘ when these are once gained over, then they will  
‘ be slain, and not till then.—The slaying of the  
‘ witnessses is yet to come, and will make the dif-  
‘ mal part of that night we are entering into; and  
‘ which will be accompanied with an universal spread  
‘ of Popery: Popery will be once more the reign-  
‘ ing, prevailing religion in Christendom.—Before  
‘ the utter destruction of Antichrist, he shall go  
‘ forth again with great fury to destroy, and ut-  
‘ terly to make away many; yea, he shall plant the  
‘ tabernacles of his palace between the seas.—And  
‘ what place is there in all the globe, to which this  
‘ description so well answers as Great-Britain?—  
‘ And I am the more confirmed in all this, by the  
‘ present appearances of things in the world; as  
‘ the very great increase of Popery in our own land,  
‘ and in other countries: for tho’ the Pope of Rome,  
‘ as a secular Prince, is not what he was, and has  
‘ not that regard paid him by the kings of the earth  
‘ as formerly; yet Popery itself is far from being

‘ on the decline, or losing ground.—Protestant  
 ‘ dissenters are gone, and are going more and more  
 ‘ into doctrines and practices which naturally verge  
 ‘ and lead to Popery.—I am very much of opinion,  
 ‘ that these things will at last issue in Popery.—  
 ‘ Now, in all that I have said,—I do not pretend  
 ‘ to any extraordinary impulse from God, or to any  
 ‘ prophetic spirit; but I ground all upon the word  
 ‘ of God \*.’ Thus far he.

His apprehensions seem to be fulfilling apace.—  
 The night, into which he thought we entered about  
 thirty years ago, is growing darker and darker.  
 Mean while, let us cast anchor, and wish for the  
 day. Let us encourage ourselves, that black and  
 dark as the night may prove, the morning cometh.

I can never forget what a worthy minister †, now  
 in glory, wrote me, in the year 1770. ‘ Public  
 ‘ calamities, said he, are not only deserved and  
 ‘ threatened, but seem to be now actually com-  
 ‘ mencing; perhaps shall be so grievous, they  
 ‘ will exceed all outward expressions and signs of  
 ‘ sorrow, and swallow up all concern, by personal  
 ‘ particular loses and crosses, and demonstration of  
 ‘ it.’ Have not such fears been too well founded?  
 All that has taken place since a certain date, has  
 been the beginning of sorrows. Judgments are now  
 no longer abroad only; they are come as to our very  
 doors: and who can say when, or what shall be the  
 end? The church, looking at the aspect of provi-

\* Gill's Tracts, Vol. I. Serm. II. p. 27,—31.—Had the Author lived but seven years longer, his apprehensions concerning the progress of Popery would have been greatly strengthened.—He died October 14th, 1771.

† The late Rev. Mr. Gillespie of Dunfermline.

dence, is ready to say, as one of her members of old, *All these things are against me*, Gen. xlvi. 36.—*It is even the time of Jacob's trouble; but he shall be saved out of it*, Jer. xxx. 7. Dark as our horizon is, the star of the promise still shines fair. Through the melancholy gloom it darts its chearing rays. *When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.*



## P A R T III.

*Shewing what is meant by the Spirit  
lifting up a Standard.*

THE third general head of discourse, was to show what is meant by the Spirit lifting up a standard against the enemy. I would observe, 1st, That it implies two things, a public opposition, and a successful.

1. It implies a public opposition; for a standard is lifted up. This military phrase signifies that the Spirit shall proclaim war against the enemy. As his coming in like a flood speaks the most open attack; so the Spirit's lifting up a standard is expressive of the most public defence. A standard does not use to be lifted up, or a banner to be displayed, in a corner: no; but in some public place, that thousands may flock around it. *Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be*

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*carried upon their shoulders*, Isa. xlix. 22. Having got the public and the powerful signal, they shall straight obey. The original word in our text, *NoSeSaH*, is sometimes rendered a *Standard-bearer*: so Isa. x. 18. where the same participle occurs in the masculine gender. The standard, banner, or ensign is lifted up for the people, that they may see, and seek unto it, Isa. xi. 10. It is not to be displayed in the closet, but in the high places of the field; in the most open and avowed manner. *Thou hast given a banner to them that fear thee; that it may be displayed because of truth*, Psal. lx. 4. The original phrase is full of emphasis: *Thou hast given a standard to them who fear thee, that it may be lifted up, before the truth*\*. Here Truth is represented as marching to the field, to oppose her malicious and her mighty enemies: and lo, there is a standard lifted up before her; the celestial banner is displayed on the front, while truth in all her lovely train comes marching up behind. Almighty power, inscribed with love, is the stately standard which goes before the truth. Like Moses, she may say, JEHOVAH-NISSI, *The Lord is my banner. The Lord goes before her; and the God of Israel is her rere-ward*, Isa. lii. 12.

2. The Spirit lifting up a standard against the enemy, as it implies a public opposition, so an *effectual*. A standard is lifted up, and therefore the opposition to the enemy is public. It is lifted up by the Spirit of the Lord, and therefore that opposition cannot fail to be effectual. The standard, if lifted up merely by men, would soon be cast to the

\* So the word is rendered, Josh. iv. 7. 2 Sam. x. 9.

ground; but since it is in the hand of the Spirit, it cannot possibly be torn from thence; no more than the stars from their orbs. The Spirit of Jehovah is Jehovah; and therefore the standard lifted up by him shall keep it's ground in spite of the most formidable attacks from earth or hell. The hand and the standard of the Lord are upon the matter one, Isa. xlix. 22.; and therefore *by strength shall no man prevail. His right-hand and his holy arm, shall get him the victory.*—The enemy coming in like a flood cannot sweep away his standard; no: it is stable as the *everlasting hills.* If the sea fled at the waving of the rod of God, the enemy's flood shall not throw down his standard. *The floods have lifted up, O Lord,* says the Psalmist; *the floods have lifted up their voice: the floods lift up their waves.* *The Lord on high is mightier then the noise of many waters, than the mighty waves of the sea,* Psal. xciii. 4, 5. Lifting up his standard, he faith to the enemy coming in like a flood, *Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed.* Tho' the waves toss themselves, yet they cannot prevail; tho' they roar, yet they cannot pass over. The highest torrent he can stem, and over the proudest waters soon prevail: at his rebuke they will flee; at his voice they will hasten away. If the sand be a bound to the waters of the sea, that they cannot pass; shall not the standard of the Lord stop the enemy coming in like a flood? The waves may dash themselves against the rock, and die; but it they cannot once remove. As in succession, they may renew their noisy onset, while it unshaken continues still the same. The God of Israel, is Israel's *rock,* 2 Sam.

xxiii. 3. *His counsel shall stand, and he will do all his pleasure,* Isa. xlv. 10. I would observe,

2dly, That the *Spirit of the Lord* is the standard-bearer against the enemy coming in like a flood. He is the last agent in the work of man's salvation, applying that redemption which was purposed by the Father, and purchased by the Son. But, as he is one God with them, so undivided from them: *These three are one;* and where one of them is, there are all. Therefore, while the Spirit lifts up a standard against the enemy, the Father and the Son may, in some sense, be said to do the same: the Father, by the Son; and both by the Spirit. This important, this consolatory doctrine is abundantly evident from the context. The Son is represented as a man of war taking the field against his enemies. Righteousness is his breast-plate; his helmet, salvation; his garments, vengeance; and as for zeal, he is clad therewith as with a cloke. Thus armed, he will *repay fury to his adversaries, and recompence to his enemies.* The Kinsman-Redeemer, the Goel, *shall come to Zion, and to them that turn from transgression in Jacob.* And to him the Father saith, *My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth; nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed,* saith the Lord, *from hence forth and for ever.*

Here we see the blessed Three engaged in behalf of the church. These words, *My Spirit that is upon thee,* indicate a Trinity of persons; and the most perfect unity of design. God the Father destroys the enemy by his Son; and with the Spirit of his mouth shall the rod of Jesse consume the wicked

one, Isa. xi. 4. 2 Thess. ii. 8. The order of operation among the adorable Three, follows that of subsistence. Hence the Son worketh from the Father, and the Holy Ghost from both. This order is intimated, Isa. xlvi. 16. which, according to the original runs thus, *The Lord God hath sent me, and his Spirit; i. e. me, his Son; and the Holy Ghost, his Spirit.* The Father sent forth his Son, *made of a woman;* and he sends forth the *Spirit of his Son* into the hearts of his people, Gal. iv. 4, 6. He is the great promise of the new covenant; and, in virtue thereof, he remains among the people of God. They have no reason to fear, for still he is *the standard-bearer among them,* Hag. ii. 5. It was but a little, a very little, that the *Word made flesh* was to dwell among them on earth. To him indeed, as a standard-bearer, the *gathering of the people* was; but soon it was expedient for them, that *he should go away,* John xvi. 7.: and thus, he is present with the new-testament church, much in the same sense as he was with the old, *viz.* by his Spirit; tho' in a far higher degree. It is the self-same holy Spirit, who still, as of old, carries on the great work of God, maugre all the attempts of the enemy. Still that word is sounding in the ears of the church, *Not by might, nor by power, but by my Spirit, saith the Lord of hosts,* Zech. iv. 6.

*3dly,* It is to be observed, that the Spirit lifts up a standard by the *hands of men.* It was the Holy Ghost whom the penman of my text heard saying, *Whom shall I send, and who will go for us?* That is, whom shall *I*, the Holy Ghost, send; and who will go for us, the *Triune God?* Compare Isa. vi. 8. with

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Acts xxviii. 25,—27. and John xii. 40, 41. As the arch-enemy, Satan, works in *the children of disobedience*, called therefore *the seed of the serpent*; so the Spirit worketh in the hearts of God's people, who on that account are said to be *born of God, born of the Spirit*, John i. 13. iii. 6. As the enemy comes in like a flood in his seed, so the Spirit lifteth up a standard in the hands of the children of God.—The war is not carried on immediately between God and the enemy only; no: but by two parties adhering to them respectively: The enemy and his children, on the one side; the Spirit and the children of God, on the other. The serpent and his seed, make war with the woman and her seed: and it is in the hands of the believing seed, as animated by him, that the Spirit of the Lord lifts up a standard against the enemy. Therefore, while in my text it is said, *The Spirit of the Lord shall lift up a standard*; in the verse immediately following but one, it is promised, that the same Spirit shall *never depart* from the Redeemer's seed. And as the Spirit and the word are joined in the promise; so the remnant of the woman's seed, with whom the dragon went to make war, are characterized as having the *testimony of Jesus*, Rev. xii. 17. Whatever the worthies did of old, is ascribed to the Spirit of the Lord: The Spirit of the Lord was upon the seventy elders of Israel, Numb. xi. 25,—29. The Spirit of the Lord came mightily upon Samson, Judg. xiv. 6, 19. The Spirit of the Lord came upon David, from the day that he was anointed, 1 Sam. xvi. 13. The hand of the Lord was on Elijah, and he girded up his loins, and ran before Ahab, *to the entrance of*

*Jezebel,* 1 Kings xviii. 46. As no prophecy of the scripture, so no deliverance wrought for the church, was of private impulse: but holy men of God spake, and acted, as they were *moved by the Holy Ghost,* 2 Pet. i. 20, 21. As under the Old Testament, so under the New. *It is not ye that speak, but the Holy Ghost,* said Christ to his disciples, when dissuading them from sinful solicitude, concerning what they should say, when brought before rulers and kings for his sake, Mark xiii. 9, 10, 11.

From all this it appears, with the most convincing evidence, that the Spirit of the Lord lifts up a standard by his people, *Who fight the good fight of faith, as good soldiers of Jesus Christ,* 1 Tim. vi. 11. 2 Tim. ii. 3.—But in further illustration of this important point, I would lead your attention to the following particulars.

### S E C T. I.

*The Spirit lifts up a Standard, when he sends forth a faithful Ministry.*

**T**HE Spirit of the Lord lifteth up a standard against the enemy in *the preaching of the everlasting gospel.* As it *pleaseth God, by the foolishness of preaching, to save them that believe,* 1 Cor. i. 21.; so to destroy the enemy. For, in whatever proportion sinners believe, in the same is Satan's kingdom destroyed; every convert, being one recovered from his power. Accordingly, when Paul,

that great herald of the gospel, was sent on the important embassy, his commission runs in these terms, *I make thee a minister;—unto the Gentiles I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God,* Acts xxvi. 16, 17, 18. To men is the ministry of reconciliation committed; and in the faithful exercise of that office, they are *ambassadors for Christ,* 2 Cor. iv. 7. and v. 19, 20. 2 Tim. ii. 2.

The first object of their ministry being sinners, enemies to God, they pray them in Christ's stead, to be *reconciled to God, by the death of his Son,* Rom. v. 10. 2 Cor. v. 20. Lifting up their voice, as in Christ's name, they cry, *Who is on my side?* Who? They call upon sinners to exchange the drudgery of Satan, for the glorious liberty of the sons of God. Getting them as on the evangelic eminence, they open their commission, and cry, *Ho, every one that thirsteth, come ye to the waters; and he that hath no money; come ye, buy and eat: yea, come; buy wine and milk without money, and without price.* Loth to lose their errand, they expostulate the case with Christless sinners, *Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?* Isa. lv. 1, 2. As in the written word, so in it's faithful ministration, *The Spirit and the bride say, Come;—and whosoever will, let him take of the water of life freely,* Rev. xxii. 17. What a blessed device this, and every way worthy of heaven! Justly is it called, *The glorious gospel of the blessed God,* 1 Tim. i. 11. How full, how free the offer of a Saviour! clogged with no conditions, properly so called. Come and take

freely, is the genuine voice of the gospel. ‘ Nothing here cometh betwixt, but faith only, apprehending Christ in the promise.’ Nothing is required of sinners for their justification, but faith \*.

Now, faith is just to receive and rest upon Christ alone for salvation. With respect to the gospel-offer, it matters not what men have done, or not done †. It is clogged with no exclusive clause. *Whosoever will, may come.* And what though all holy obedience be the indispensable duty of every one, yet not in order to union with Christ. Faith only has the honour to tie the marriage-knot, betwixt him and the sinner. True holiness, new obedience, is not the condition of union with Christ; but it’s native, it’s necessary consequence.

This gospel preached in it’s freeness, fulness, and simplicity, has in itself the strongest tendency to remove stumbling-blocks out of the sinner’s way, and to gain his heart to Christ. Necessary as the fiery law is for other purposes, in the gospel

\* Larger Catechism, Quest. 71.

† Some are greater sinners than others, and consequently their conscience burdened with greater guilt. Some have sinned against greater light, have continued longer in rebellion. Some are covered with Corinthian crimes, 1 Cor. vi. 9, 10, 11. Others more chargeable with omissions, than with enormous outbreaks; yet with relation to the gospel-offer, they are all on a level. The base vices of the one, do not keep them at a greater distance, nor the comparative virtue of the other, bring them one hair’s breadth nearer. Both are *without Christ*, and to both he is equally offered. How calculated this doctrine to support the dejected, and to beat down the haughty in heart! The one has no better right to Christ than the other. In the sea of his all-atonning blood, sins of every size are equally lost.

only is *the righteousness of Christ revealed*, Rom. i. 17. It is not in the fire of the law, but in the still small voice of the gospel, that God discovers himself as the God of peace, ready to pardon. Hence it is called, *The word of faith*, Rom. x. 8.; *The gospel of salvation*, Eph. i. 13. This gospel, in the hand of the Spirit, is the great mean to make inroads on the enemy's kingdom. By believing it, sinners are delivered from *the power of darkness*, and *translated into the kingdom of God's dear Son*, Col. i. 13. Receiving the Son, they are instantly raised to the honours of sonship, John i. 12.

This doctrine stands opposed to the law in the matter of a sinner's acceptance with God. It is no milder law, no bastard covenant of works, enjoining to work and win: no; it is a doctrine wherein Christ is held forth to the sinner's acceptance, and whereby all *boasting*, except in him alone, is entirely and for ever excluded, Isa. xlvi. 24. Rom. iii. 27. Eph. ii. 8, 9.

This doctrine was preached, though more obscurely, to our first parents, Gen. iii. 15. By it the enemy was spoiled of his prey: and the self-same doctrine has, in every age, been the only successful standard lifted up against him.—By the blast of this trumpet only, have Jericho's haughty walls been levelled to the ground. *The weapons of our warfare*, said the great apostle, *are not carnal, but mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ*, 2 Cor. x. 4, 5. This doctrine is *the mi-*

*nistration of the Spirit, and of righteousness, imputed righteousness,* 2 Cor. iii. 8, 9.; in opposition to the law, which, as broken, denounceth nothing but death and condemnation.

When ministers, animated by the Spirit, are enabled to display the evangelic standard in its alluring beauties, O with what amazing success are they often honoured! It is not however the truth, but the Spirit in and by the truth, who conquers the minds of men. The success of Christ's personal ministrations was derived solely from this source. And as with the master, so with the servants.

It is the energy of the Spirit alone which crowns their labours with success, 1 Cor. iii. 7. Of Shiloh, the peace-maker, it was prophesied of old, *To him shall the gathering of the people be,* Gen. xlix. 10. For this purpose he was sent, to bring Jacob again to the Lord, and that Israel might be gathered to him, Isa. xlix. 5. On the self-same errand, he sends forth the heralds of the gospel, commanding them to *lift up a standard for the people,* Isa. lxii. 10. A standard to which, as faithful subjects, they may repair, and so be terrible to the enemy as *an army with banners,* Song vi. 10.—This standard is no other than the *root of Jesse,* standing for *an ensign of the people,* and to whom the Gentiles seek, Isa. xi. 10. Rom. xv. 12.—As on the pole of the glorious gospel, he is exhibited to the nations, and by that word, the Spirit draws multitudes to him. While the call is, *Come unto me,* Matth. xi. 28. Sinners enabled and persuaded by the Spirit, echo back, *Behold, we come unto thee, for thou art the Lord our God,* Jer. iii. 22. *Thine are we, O Jesus;* and on

*thy side, thou Son of Jesse: rule thou over us; for us thou hast delivered.*

How gloriously did the Spirit of the Lord lift up this standard on Pentecost-day! Thousands flocked to it with joy, professing their faith in Christ, and their obedience unto him, Acts ii. 4, 17, 41. As on the white horse of the gospel, Messiah rode forth among the nations, conquering and to conquer, Rev. vi. 2. Girt with his sword, he in majesty did prosper, and ride upon the word of truth, and *the meekness of righteousness*, as the expression is, Psal. xlv. 4. His arrows pierced the hearts of his enemies, and the people fell under him. In the day of his army, or his power, they were *altogether willing*, Psal. cx. 3.

This evangelic standard the Spirit lifted up at the glorious reformation from Popery. What able ministers of the New Testament did he then send forth! In displaying a banner for truth, they turned many to righteousness; and now they *shine as the brightness of the firmament, and as the stars for ever and ever.*—This standard he lifted up in the last century, in sending forth a number of fervent and faithful ministers, whose joy and rejoicing it was to proclaim the *unsearchable riches of Christ.*

It is the Holy Ghost who sets overseers over the flock, to feed the church of God the Son, which he *purchased with his own blood*, Acts xx. 28. The Holy Ghost sends them forth whithersoever he pleaseth, chap. xiii. 2, 4. In the apostolic age he was pleased, in an extraordinary manner, often to point out the place where the first preachers

should, or should not erect the standard. He ordered Philip to join himself to the Ethiopian's chariot, *Acts viii. 29.* To Peter he said, *Arise, get thee down, and go with the messengers of Cornelius, doubting nothing; for I have sent them,* *Acts x. 19, 20.* Paul and Silas were forbidden of the Holy Ghost to preach the word in Asia: and essaying to go to Bithynia, the Spirit suffered them not, *chap. xvi. 6, 7.* From the vision of the man of Macedonia, *they gathered that the Lord had called them to preach the gospel there,* *ver. 10.* At Corinth, the Lord spake to Paul by a vision, *Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee, to hurt thee; for I have much people in this city,* *chap. xviii. 9, 10.*—Thus the pillar of fire and of cloud, did not more sensibly regulate the motions of the Israelites in the wilderness, than the Spirit sometimes did the evangelic circuit of the primitive preachers.

The Jerusalem synod, in their letters to the Gentile churches, could say *what burden it seemed good to the Holy Ghost to lay upon them,* *Acts xv. 28.*: and though that extraordinary dispensation be now no more, yet we know that the self-same holy Spirit still abideth in the churches, *John xiv. 16.* As he is still speaking to them in his word, *Rev. ii. 7, 11.*; so working in them by his power. He as certainly as ever directs the motions of his ministers, by his superintending providence; and to his grace alone is all the success of their ministrations to be ascribed. Generally he is pleased to work by them, in proportion as he works in them. He giveth not his word in vain: It is for his elect's sake, *Acts*

xviii. 9, 10. Like their master, faithful ministers are eager to recover sinners from the snare of the enemy. They do not deliver frigid doctrine, nor is their message ready to freeze upon their lips. They do not speak smooth things to sinners, healing their wound slightly; neither do they present the children with a stone instead of bread: *They believe, and therefore speak.* Being thus clothed with righteousness, righteous doctrine, and a righteous life, *saints shout aloud for joy*, and the enemy falls before them. A preached gospel is his terror, because his destruction. A Plato or a Plutarch he fears not; but at the doctrine of the cross he trembles: for by it, down fall his strongest bulwarks, as the walls of Jericho before the ark of God, Josh. vi. 20.

## S E C T. II.

*The Spirit lifts up a Standard, when he persuades men to believe the Scriptures.*

THE Spirit of the Lord may be said to lift up a standard against the enemy, when he persuades and enables men to *embrace the scriptures* as the word of God, the only rule of faith and practice. The scripture was written by the inspiration of the holy Spirit; and therefore a firm adherence to it must be included in his lifting up a standard. Whatever men may talk of the Spirit, who exalt themselves above the written word, we may boldly aver, they have not the Spirit of the Lord: *To the law and to the testimony; if they speak not accord-*

ing to this word, it is because there is no light in them, whatever inward light they boast, Isa. viii. 20. The word being the Spirit's, he cannot but lead such as are born of him thereto, as to his standard. By it they are begotten again; by it they live; and under it, as the standard of the Lord, they fight his battles. It is *milk for babes, meat for strong men,* and *the two-edged sword of the Spirit* in their hand. Whatever be men's natural gifts, or acquired accomplishments: however they may shine in science, or soar on the wings of literary fame, so long as they reject the scriptures of truth, they are in the enemy's camp. It is not a Seneca, or an Epictetus, that is the standard of the Spirit: No, no; it is *the Bible, the blessed Bible.* Till it be embraced, a standard is not lifted up against the enemy.

The sight of this banner, displayed in the first promise, covered him with confusion: to him it was as the beginning of sorrows. The hand-writing on the wall did not more confound Belshazzar, than the promise of the victorious seed did the serpent. That standard given to our first parents, they displayed in the name of the Lord. Bearing it, they went forth into a wide wilderness of briers and thorns: and there, even there they became more than conquerors over him, who beguiled them in Eden, and stript them of their primitive glory.—How behoved Eve to rejoice at hearing that word, *I will put enmity between thee and the woman;—her seed shall bruise thy head!* Gen. iii. 15. At sight of this celestial standard, her spirit could not but revive, as did Jacob's when he saw the wagons which

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Joseph had sent to carry him, Gen. xlvi. 27. Around this standard our trembling parents gladly clasped, as did Simeon the new-born Saviour in his arms, Luke ii. 28. In this promise the standard was first lifted up against the enemy: and it was more and more so, till the canon of the new testament was completed in the Revelation vouchsafed to John.

What glorious displays of the banner, and how manifold from Paradise, all the way down to Patmos isle! To it the saints in all their generations have repaired: as lights in the world they have shone; *Holding forth the word of life*, Phil. ii. 15, 16. This standard they hold fast,—*in faith and love which is in Christ Jesus*, 2 Tim. i. 13.; and they hold it up in publicly professing their adherence to it, as the word of the living and the true God. They are *not ashamed of the gospel of Christ*: they receive it, not *as the word of men*; but *as it is in truth, the word of God*, 1 Thess. ii. 13.; and all this is entirely owing to the agency of the Spirit. Having the Spirit of faith, they believe with the heart, and confess with the mouth. Quickened by the Spirit of life, they embrace thy holy word. The one follows the other, as the necessary effect does its cause. As God's Spirit is upon the believing seed, so his word is in their mouth. All this is secured in the Father's promise to the Goel, the Kinsman-Redeemer; Isa. lix. 21. *As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.*

S E C T. III.

*The Spirit lifts up a Standard, when he persuades men to make a public profession of their faith.*

THE Spirit of the Lord may be said to lift up a standard, when he exciteth men to make an open confession of their faith to one another, and to all the world. The scriptures are the only rule of faith and life. The scriptures, and the scriptures alone, reveal God's mind to men; but they cannot reveal men's mind to one another: and therefore, if in meaner matters, surely in this of publishing our faith, we must use every proper method to make our minds known to one another; otherwise, how can we learn whether there be no divisions among us; and whether we be perfectly joined together in the same mind, and in the same judgment? The scripture being the word of God, we must neither add, diminish, nor change one iota thereof: but we must endeavour to satisfy one another, as to the sense or meaning we put upon it. If nothing of this nature be done, men of an opposite faith may shake hands, and sit down together. Arians, Socinians, Arminians, and Calvinists, may compose one body, under the pretext of all adhering to scripture. But, alas! what a heterogeneous body! of what jarring materials does it consist! as opposite as the gold and the clay in Nebuchadnezzar's dream, Dan. ii. 32, 33. Therefore it is neither sufficient, nor satisfactory to one another, that men profess their belief of the scripture: no; they must either, by word or writing, declare the sense

in which they understand it. And indeed when they truly believe what God has revealed to them, they will not go about to hide their mind from one another: but in the simplicity of their heart say, thus and thus I believe. So did the reformed churches, when they sounded their march from Rome. They paid the highest regard to the oracles of God. It was by their light alone that they found their way through all the mazes of mystical Babylon. But though their faith was founded on the divine testimony only, did they account it sufficient to say, as in two words, we believe the Bible, and therefore abhor Popery? No: they explicitly, and at large, declared in what sense they understood the scriptures. They did not vail their minds under general expressions; but told, as before all Europe, what they believed.

These tribes of Israel came out of Egypt as with flying banners. They published their several confessions of faith, that they might know what one another believed, and that the world might see it. The Augsбурgh confession was published, *anno* 1530, and presented to Charles V. The same year was published the Sueveland confession. The Basil confession was first written, *anno* 1532. The first confession of Helvetia was written about the year 1536.; and the latter, *anno* 1556. That of Saxony, *anno* 1551. That of Wirtemburgh, *anno* 1552. The French confession was in the year 1559, presented to Francis II. The Belgic, or Dutch confession, was published in the year 1566.. The Bohemian, *anno* 1573. The English confession was agreed upon, *anno* 1562. The Scotch, *anno* 1560. The

articles of the Irish confession, *anno 1615*. And the Westminster confession was published in the year 1647.—What a number of confessions here! \*

Many moderns are ready to say with the disciples, in another case, and with their spirit too, *To what purpose is this waste?* Mat. xxvi. 8. Meanwhile, the reformed churches had a quite different view of the matter. It seemed good to them; nay, I think, I may say, it seemed good to the Holy Ghost, that they should thus proclaim their faith, as in the hearing of the nations. Under an uncommon influence of the holy Spirit they certainly were. *The feeble among them were as David; and the house of David as angels, as the angel of the Lord before them,* Zech. xii. 8. Great was the harmony among their public confessions. According to the prophecy, *They spoke the language of Canaan, and they sware to the Lord of hosts,* Isa. xix. 18.

#### S E C T. IV.

*The Spirit lifts up a Standard, when he adorns men with the beauties of holiness.*

THE Spirit of the Lord may be said to lift up a standard, when he *adorns men with the beauties of holiness.* As he is the *Spirit of truth*, exciting men to be *valiant for the truth upon the earth*, Jer. ix. 3.; so he is the *Spirit of holiness*, clothing them with its shining beauties. His standard is holy, and they must be clean who bear it. Such as receive the truth in the love of it, are sanctified by it. The *sanctification of the Spirit*, and the be-

lief of the truth, are inseparably joined, 2 Thess. ii. 13. A profane believer, or a holy heretic, is a chimera. Whenever the Spirit lifts up a standard, it is by the hands of the holy people. It is not for his glory, that the profane should publish his truth. When devils acknowledged the Godhead of our Saviour, he commanded them to be silent, Mark i. 24, 25. Holiness is the glory of God, and therefore when the children shine in holiness, men seeing their light, glorify their Father who is in heaven, Matth. v. 16. The sons of God shine as lights in the world, Phil. ii. 15. Holiness is a standard lifted up for God, in the midst of a crooked and perverse nation. So an Enoch was honoured to lift it up in his day; a Noah in his; and all the saints in their respective generations. The remnant of the woman's seed keep the commandments of God, while they have the *testimony of Jesus*, Rev. xii. 17. Holiness is as remarkable in the world, as the standard in the camp; and it cannot but attract the attention of spectators. Hence that question, Song vi. 10. *Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?* Holiness is the readiest way to silence the reproaching enemy, 1 Pet. ii. 15.—As the public sins of God's people give occasion to his enemies to blaspheme; so their shining holiness must shut their mouth, 2 Sam. xii. 14. Holiness is the image of God; and to see it displayed as in the unfolding of his banner, must strike his enemies with awe, while, as by a secret magnetism, it attracts all, whose hearts his hand has touched. It is a visible proof of his presence; and therefore,

no marvel, if many take hold of the skirts of him that is a saint, saying, *We will go with you; for we have heard, and now we see, that God is with you,* Zech. viii. 23.

What a glorious display of the standard! when what was engraven on the high priest's mitre, is legible in the conversation of professed Christians, **HOLINESS TO THE LORD!** Exod. xxviii. 36. How is the standard lifted up, when men direct all their actions to the glory of God! when to this ocean all the streams of life run, as in the straightest course! A time of reformation, is described by the prophet in the following terms. *In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar; yea, every pot in Jerusalem and in Judah, shall be holiness unto the Lord of hosts,* Zech. xiv. 20, 21.

## S E C T. V.

*The Spirit lifts up a Standard, when he animates Men with ardent Zeal.*

THE Spirit of the Lord may be said to lift up a standard, when he *animates men with an ardent zeal to propagate true religion.* To be cold in the cause of Christ is criminal. Every true Christian, in the exercise of grace, would be happy that all men were like themselves, their infirmities excepted, Acts xxvi. 29. Good soldiers of Jesus Christ display his banner, that others may

flow unto it, as the waters to their place. They cannot look with indifference on a world lying in wickedness. They wish to sound an alarm in it's ear, and to lift up the standard of the Lord in it's sight; that, allured with it's beauty, sinners may run unto it. The friends of God burn with holy zeal, that enemies may see their ways, and that the wicked may no more be. *Rivers of waters run down mine eyes*, says the Psalmist, *because they keep not thy law*, Psal. cxix. 136. *Oh*, says Jeremiah, *that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people*, Jer. ix. 1. The Spirit of God and of glory, which rested on Christ, rests on Christians too, though in a very inferior measure. And, being animated with the same Spirit, they are ardently engaged in the same cause. The younger brethren follow the footsteps of the elder. He, in the days of his flesh, wept over thoughtless sinners, Luke xix. 41. And, like him, the saints drop their tear at sight of what they cannot prevent: *They sigh and cry for all the abominations that are done in the midst of the land*, Ezek. ix. 4. They count it not sufficient that they have their own faces Zion-ward. No: they would have every man to get him forth of the Babel of a natural state. They could wish that Messiah's seed were as numerous as the sons of Adam; that all who are partakers of flesh and blood, might be partakers of a divine nature, being renewed in the spirit of their mind.

This their zeal for the propagation of the Redeemer's interest, exerts itself in a variety of ways,

according to their various spheres in life. The master instructs his servants, the parents their children, the minister preaches Christ, and magistrates being a terror to evil doers, are a praise, a pattern, and a protection to them who do well. Zion's dust is precious to them all, more so than the gold of Ophir; and every one has a heart to build. The rich consecrate of their gold to the temple; the poor contribute their mite; and both raise the shout of prevailing prayer, *Thy kingdom come:* so, under the law, the rulers brought onyx stones, and stones to be set, for the ephod, and for the breast-plate: the women spun goats hair for the covering of the tabernacle; yea, they gave their looking-glasses to be the brazen laver, Exod. xxxv. 26, 27. and xxxviii. 8. Christians, like those of Corinth, 2 Epist. viii. 5. having given themselves to the Lord, think nothing too dear for him. They love not their lives to the death, Rev. xii. 11. Their time, their talents, their all, they dedicate to his service. Having lifted up a standard in his name, they will hold it fast, though to the loss of life. Hence the Christian banner has often been seen to wave at the persecutor's stake. The standard has stood amidst Pagan and Popish flames. Though strong, they were not swelling words, which dropt from the lips of the evangelic herald, *The Holy Ghost witnesseth that bonds and afflictions abide me: but none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God,* Acts xx. 23, 24. It is from their

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zeal in spreading the favour of the Redeemer's name, that his people are called, *His witnessess*, Rev. xi. 3. And in that character, they overcome by *the blood of the Lamb, and by the word of their testimony*, chap. xii. 11. Such their holy ardour, that no menaces can restrain them. They cannot but speak for him who died for them. In one word, For them *to live is Christ*, Phil. i. 21. that is, to propagate the knowledge of his blessed name, *That men may be blessed in him, and that all nations may call him blessed*, Psal. lxxii. 17.

S E C T. VI.

*The Spirit lifts up a Standard, when he makes Men abandon Popery, in every point of view.*

THE Spirit may be said to lift up a standard, when he makes men to *relinquish the errors of Popery, abhor it's idolatry, and shake off it's tyrannical yoke*. All these are against the church, and therefore the standard of the Spirit is lifted up against them. The Spirit, not the man of Rome, supplies the want of the Saviour's bodily presence. He is that other Comforter whom the Father was to send, that he might abide with the church for ever, John xiv. 16. He is *the Lord of the harvest*. Compare Matth. ix. 38. with Acts xiii. 2. and xx. 28. Now, the man of Rome, pretending to be Christ's vicar upon earth, and therefore the rival of the holy Spirit, cannot but be opposed by him. That church of whom Antichrist is the head, is

heretical in her doctrine, idolatrous in her worship, and tyrannical in her government, as we have already seen. Against all and each of these therefore does the Spirit of the Lord lift up a standard. It is happily observed by one, ‘ That the Spirit of Christ, who from the head pervades and animates all the mystical body, useth to come under a threefold denomination, from the triple effect which he produceth in us: *The Spirit of truth*, John xiv. 17. and of *wisdom*, Eph. i. 17.; who illuminates our minds in the knowledge of the truth: *The Spirit of holiness*, Psal. li. 11.; who sanctifies the heart, and persuades to the practice of what is good: and the *Spirit of liberty and adoption*, 2 Cor. iii. 17.; who delivers men from the bondage of sin and Satan, and exalts them to the royal dignity of the sons of God \*.’

The same author judiciously teaches, ‘ That there are three leading principles of true church-communion, upon which the church is founded, and by which it is preserved, *doctrine, worship, and government*. The first instructs faith, by proposing the things to be believed: the second teaches morals, by demanding the things which ought to be done: and the third preserves good order, in being exercised concerning the lawful administration of both †.’

The Holy Ghost, considered as the *Spirit of truth*, lifts up a standard against *Popish error*: as the *Spirit of holiness*, he lifts up a standard against *idolatrous*

\* Turret. De Necess. Secessione, Disput. V. sect. 1.

† Turret. ubi supra, Disput. I. sect. 12.

worship; and as the Spirit of liberty, he displays a banner against *Antichristian tyranny*. On these three did our reformers found their secession from the church of Rome. In her they had neither truth of doctrine, purity of worship, nor liberty to emit a faithful testimony; and therefore they separated from her, in obedience to the voice from heaven, Rev. xviii. 4. *Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.* Filled with holy indignation at her abominations, they left Babylon with a testimony in their mouth.

Our worthy reformers pointed the sword of the Spirit, directly against her damnable heresies, her vile idolatry, and her crimson-coloured cruelty. Nay, in the year 1581, they entered into a National COVENANT, never more to subject themselves to her Antichristian yoke. With the same solemnity they lifted up a standard against the Popish enemy, in the year 1638. And in the year 1643, the *Solemn League and Covenant* was taken and subscribed, by all ranks of people in Scotland and England; wherein, with their hands lifted up to the most High God, they sware, that they would endeavour the extirpation of *Popery, Prelacy, Prophaneness*, and whatsoever is found to be contrary to sound doctrine and the power of godliness.

And as they, so the Protestant princes and people in Germany, entered into a solemn confederacy, anno 1536, commonly called the *Smalcaldic League*, wherein they bound themselves, their heirs and successors, to stand by and mutually

aid one another, in the defence of the true religion \*.

The Republic and the church of Geneva, entered into a solemn covenant, *anno 1537* †. The reformed churches of France trode much in the same path: For, in a national synod held in the city of Alez, *anno 1620*, the deputies from the several churches, both ministers and elders, entered into a public oath, swearing and protesting, that they would continue inseparably united in the confession of faith, owned and professed by the reformed churches of that kingdom. ‘ We swear, said they, ‘ as well in our own names, as in the names of the ‘ churches and provinces which have commission- ‘ ated us to be their deputies unto this assembly, ‘ that we will live and die in this confession ‡.’

\* Burnet's hist. of the Reformation, Vol. III. Coll. Records, No. 43. † Miscel. Sacr. Hoornbeckii, Lib. I. p. 646.

‡ Quick's Synodicon, Vol. II. p. 4.—This collector of the acts and decisions of the national synods of France, tells us expressly, by whom this oath was sworn and subscribed, from the famous Peter de Moulin, moderator of said synod, down to John de Chalas, general deputy of the reformed churches of France. In this celebrated synod sat the renowned Benedictus Turrettin, pastor and professor of divinity in the church of Geneva; and Father of the famous Franciscus Turrettin, whose accurate and orthodox, learned and laborious works will perpetuate his memory till the end of time. Quick's synod. Vol. II. p. 3, 40. Oratio Inst. Theol. Francis. Tur. a Bened. Piæt. p. 5.

The collector of these monuments gives us also the form of the oath taken in that national synod of Alez, and which was administered to all the members of provincial synods.—In it every one sware and protested, to persevere in the profession of the doctrines taught and decided by the synod of Dort, as perfectly agreeing to the word of God. I declare also, said

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What a standard was lifted up in these instances against the enemy coming in like a flood!—In the hands of these Reformers, the Spirit of the Lord lifted up a standard to the nations. As was observed above, they did not only *speak the language of Canaan*, but they *swore to the Lord of hosts*: and thus in them that prophecy, Isa. xix. 18. was partly accomplished. The meaning of which, according to the venerable Vitrunga, is, ‘ That not only shall the Egyptians regard and worship the God of Israel, as the governor of mankind, and the avenger of perjury ; but also that, by a *solemn oath*, they shall bind themselves to obedience, veneration, and all religious worship.—A solemn oath, says he, is an act of religion, which explains the inward sense of our mind concerning the object of religion. But here there is a greater emphasis of phrase, because the word יִשְׁבַּר, to swear, is constructed with the prefix יִ, not with שׁ, and it denotes, that religious act of a man, wherein,

every member, and protest, that I reject and condemn the doctrine of the Arminians, because it is—a mask and wizard, *N. B. for Popery* to creep in among us.— Such was the zeal of this synod to preserve the purity of doctrine, that they enacted, that their canon receiving and approving the articles of the national council held at Dort, should be approved, sworn, and subscribed by the pastors and elders of the churches, and by the doctors and professors of the universities. And if any one of these persons rejected either in whole, or in part, the doctrine contained in, and decided by the canons of said council, or refused to take the oath of consent and approbation, this assembly decreed, that he should not be admitted into any office or employment either in Churches or Universities. *Ibid.* p. 38, 39.

' by a solemn oath, he binds himself in covenant  
 ' to God, to believe and obey him; in which man-  
 ' ner our prophet useth the phrase, chap. xlvi. 23.  
 ' in that saying of the Lord, 'ל, To me every knee  
 ' shall bow; כל לשון חשבע, every tongue shall swear.  
 ' —The sense therefore is, The Egyptians shall be  
 ' brought into the covenant of God, and shall bind  
 ' themselves to all the worship of God, having a-  
 ' bandoned idolatry and superstition \*.'

The five cities in the land of Egypt, speaking the language of Canaan, may, in some respect, be applied to our Reformers, who left the great city spiritually called *Sodom* and *Egypt*, Rev. xii. 8. Of these cities it is said, *They shall swear to the Lord.* And, as the above-mentioned author observes, it is more to swear to the *Lord*, than to swear by him. —It signifies our binding ourselves by the most solemn engagements, to be for him, and not for another.

### S E C T. VII.

*The Spirit lifts up a Standard, when he intimidates, and puts the Enemy to flight.*

THE Spirit of the Lord may be said to lift up a standard when he intimidates and overcomes the enemy. A banner displayed is a sign of victory: so, when a city is taken, the flag is hung out in token of triumph. To this purpose is that of the prophet, Jer. l. 2.—*Set up a standard, publish and conceal not: say, Babylon is taken, Bel is confounded,*

\* Vitrunga in loc.

*Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.*

The latter clause of our text may be read thus, *When the enemy shall come in like a flood, the Spirit of the Lord SHALL PUT HIM TO FLIGHT*\*.—The metaphor is striking and expressive; *the breath of the Lord shall put him to flight.* The word is rendered *breath*, Isa. xi. 4. *With the breath of his lips, shall he slay that wicked one.* When he is coming in like some mighty torrent, threatening to overflow all banks, the breath of the Lord shall blow him back. *The nations, says our prophet, shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like the THISTLE-DOWN (marg.) before the whirl-wind,* Isa. xvii. 13.

How often has this been verified in the experience of the church! How often has the Spirit of the Lord put her enemies to flight! Sometimes he has struck them with a panic; and, instead of overwhelming the church, they have hastened away as the waters to the ocean. Hence the daughter of Zion has displayed her banners, and sung her triumphant song, *Lo the kings were assembled; they passed by together: they saw, so they marvelled; they were trou-*

\* רוח יהוה נסכה ב' admits of a double interpretation. For, if the word נסכה be from סכך, then it is the participle present, and signifies a *Standard-bearer*, Isa. x. 18. But if it be from סכך, *Fugere*, then it is the third person singular, in the perfect of Pihel, and coming after the future יכוא, it signifies, *He shall put to flight:* and with this agrees the marginal reading.

*bled, they hasted away. Fear took hold upon them there; and pain, as a woman in travail, Psal. xlviij. 4,—6.* How picturesque the passage! how expressive of the fear and the flight of the enemy! Cæsar designing to paint the rapidity of his conquest, used three words only, *Veni, vidi, vici*; ‘ I came, ‘ I saw, I conquered.’—Here the enemy’s flight is described in six words without one copulative between: *The kings were assembled, they passed by together; they saw, so they marvelled; they were troubled they hasted away\**.

How often have the stout-hearted been spoiled, and none of the men of might have found their hands! Psal. lxxvi. 5. That Spirit, which cometh on the faviours of his church, makes them other men, animating them with the greatest intrepidity, has often filled the haughty enemy with terror, and made the wicked flee when none pursued. So it was with the Syrian army, 2 Kings vii. 6, 7. The Lord made them to hear a noise of chariots, and a noise of horses, even the noise of a great host. And they arose and fled, fled for their life. As in this, so in other instances the Lord has fought his battles, without honouring man to be the instrument. When the children of Ammon, Moab, and mount Seir, came against Judah in the reign of Jehosaphat, that pious king, on the head of all Judah, their little ones, their wives, and their

\* I put not a comma between these two last, *They were troubled they hasted away*, as in the sacred original they are joined by a conjunctive accent, and so are to be read as in haste, without any pause. The sacred punctuation, as well as the words themselves, points out the enemy’s haste in fleeing away.

children, cried to the Lord, and said, *We have no might against this great company, neither know we what to do; but our eyes are upon thee,* and no more had they to do, but to hear the promise, sing ye triumph, and divide the spoil. The Spirit of the Lord lifted up a standard, set ambushments against the enemy, and they were smitten, 2 Chron. xx. 5,—29. When the king of Affyria came in upon Judah, like the waters of the river, strong and many; when he threatened to come up over all his channels, and to go over all his banks; lo, the breath of the Lord stemmed that swelling torrent; nay, made it flee back to it's source. At his rebuke these waters fled; at his voice they hastened away. *I will put my hook in thy nose, and my bridle in thy lips,* said the Lord; *and I will turn thee back by the way which thou camest.* It was said; it was done. Thousands and ten thousands an angel flew in a night; and the haughty king returned with shame to his own land, Isa. xxxvii. So true is it, that *when the enemy cometh in like a flood, the Spirit of the Lord shall put him to flight.*

## S E C T. VIII.

*The Spirit lifts up a Standard, when he makes Civil Rulers to favour the Church.*

**T**H E Spirit of the Lord may be said to lift up a standard, when he puts it into the hearts of the *Civil Rulers*, to favour and protect his church. Though not of the world, she is in it, as the ark

on the waters. She has enemies on every side; and it is in mercy when *the earth is made to help the woman*. What a blessing in itself, when kings, instead of persecuting, protect her! When, far from bathing the hostile sword in her blood, they surround her with the hedge of civil government! When, instead of being scorched with the heat of persecution, her members sit under the refreshing shade, no man forbidding them to call on the name of the Lord Jesus! What an honour to Cyrus, what happiness to the church, when he vouchsafed his smile, and set her captives free! when he gave commandment concerning the house of the God of Israel! Said God of him, ages before he appeared on the stage of time, *He is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid,* Isa. xliv. 28. The countenance of kings, and the shade of government are benefits derived from the standard lifted up by the Spirit of the Lord: *For thus saith the Lord God, Behold, I will lift up mine hand to the GENTILES, and set my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers:—and thou shalt know that I am the Lord,* Isa. xlix. 22, 23.

In the latter-day glory, when the Spirit of the Lord shall lift up a standard more illustriously than ever, kings shall hasten to it, counting it higher honour to bow at Messiah's feet, than to sway a sceptre over nations, great and many. Our prophet anticipating that joyful æra, as consequential

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of the Redeemer's coming by his Spirit, cries to the church, *Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. And,* adds he, *the Gentiles shall come to thy light, and kings to the brightness of thy rising.—Thou shalt suck the milk of the Gentiles; yea, the breast of kings shalt thou suck: and thou shalt know that I Jehovah am thy Saviour; and thy Kinsman-Redeemer, the mighty One of Jacob,* Isa. lx. 1, 3, 16.

Babylon the great, though now supported by the kings of the earth, shall fall. *The heart of kings is in the hand of the Lord, as the rivers of waters: he turneth it whithersoever he will,* Prov. xxi. 1. And, as under his influence, *they shall, at last, hate the whore, make her desolate, and naked; eat her flesh, and burn her with fire,* Rev. xvii. 16. Babel's fall shall be Zion's rise, *The kingdoms of the world shall become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever,* chap. xi. 15. No more shall Monarchs give their kingdom and their power to the beast; but to the woman now in the wilderness. Discarding the harlot with whose cup they have been so long intoxicated, they shall hasten to the support of the spouse.

Thus, the Spirit of the Lord may be said to lift up a standard, in the preaching of the everlasting gospel; in leading men to the scriptures of truth; exciting them to make an open profession of their faith; adorning them with the beauties of holiness; animating them with the ardors of zeal; filling them with the highest abhorrence of Popery; in turning to flight the armies of the aliens; and fi-

nally, in making the powers of the earth pillars to the church. All which suggests ample matter of improvement.

### REFLECTIONS.

**I**N the first place then, see the *divine institution* of a *standing ministry in the church*: an order of men unto whom the ministry of reconciliation is committed. Paul received it immediately *from the Lord*, 1 Cor. xi. 23. Timothy *from Paul*, 1 Tim. vi. 20. 2 Tim. i. 14. And the same was he to *commit to faithful men*, 2 Tim. ii. 2. They were to transmit it to others; and so on, from generation to generation.

It is matter of mourning, that such an institution should be once called in question. Certainly the depositum committed by Timothy, to able and faithful men, was not to die with them. How could they be faithful if it did? The sacred chain was not to end with their life, but to be drawn out to the end of the world, Matth. xxviii. 20. What made the ministry necessary in one age, makes it in all, *viz.* the *reconciliation of sinners*; the *perfecting of the saints*; the *edifying of the body of Christ*, 2 Cor. v. 19, 20. Eph. iv. 12, 13. The written word does no more supersede the necessity of preaching under the New Testament, than it did that of Levitical teaching under the Old, Neh. viii. 8. Then *the priest's lips were to keep knowledge, and the people to seek the law*, [that is, the sense of the law,] *at his mouth*, Mal. ii. 7. As in other institutions, so in this of a gospel ministry, the wisdom and the goodness of God

are conspicuous. It is impossible, that every individual can acquire the qualifications, or give that attention which is necessary to unfold the word of God, and the mysteries of his grace. Can the mechanic, or the merchant be rationally expected to be as well acquainted with these things, as the learned and godly minister, who Timothy-like gives himself wholly to them? 1 Tim. iv. 15. Who will venture to say, that they ordinarily can?

When I mention acquired qualifications for the sacred work of the sanctuary, let me not be misunderstood, as if I meant to deprecate the gifts, or the grace of God in any: God forbid. I would rather unite the gracious and the acquired abilities, than go about to separate them. By the acquired, I mean, an education for the altar; so under the Old Testament, we read of the *sons of the prophets*, that is, their disciples, 1 Sam. xix. 20. 1 Kings xx. 35. 2 Kings ii. 3. Among acquired abilities for the work of the ministry, I reckon a competent knowledge of these three languages, wherein was written the title of our crucified Master, and which I may say, were sanctified by his cross, *viz.* Hebrew, Greek, and Latin, John xix. 19, 20. In the first two were the oracles of God written; and hence they claim the strongest attention from all who profess to speak from them, and would speak according to them. The Latin stands as the porch introductory to the other two. I know that many serious persons are ready to despise such acquisitions. The best apology in their behalf is, *They know not what they do.* But well did Julian the apostate, when he formed the infernal scheme of depriving

the children of Christians, of the privilege of the schools. He designed that all the stores of human learning, should belong to the Heathens, and so to give them a great advantage in disputing against Christianity. What can the illiterate Teacher answer, when some learned missionary from Rome tells him, that this or the other passage is not rightly translated? On what unequal ground do they stand? The fly Jesuit pretends to speak from his own knowledge; the poor illiterate Teacher must trust all to the fidelity of Translators. With their eyes he must see, and their words he must speak, otherwise he is blind and dumb. But in sheltering himself under the covert of a version, he in effect acknowledges the necessity of human learning, to others, at least, though not to himself. For, if some had not known both the sacred originals, and that language in which his version runs, such a version had never existed. Therefore, to decry Hebrew learning, &c. with a vernacular version of the Bible in our hand, is to commend the fruit while we deprecate the tree. Is not our English Bible the fruit of learning? And is it not the greatest blessing Britain ever saw? It is justly observed by one, ‘ That they who know versions ‘ only, see with other men’s eyes; and, standing ‘ with the people in the court, behold sacred things ‘ at a distance. But he who understands the ori- ‘ ginal text; admitted with the priests into the ‘ sanctuary, he himself is a witness and a judge of ‘ all things that are done in the innermost parts ‘ of the temple \*.’

\* Dr. James Robertson’s *Calvis Pentateuchi, Praefat.* p. 30.

To deny the institution of a gospel-ministry, or to vilify such an order of men, on account of their personal faults, or the decisions of their courts, is most unjustifiable. Apply such reasoning to civil magistracy, and it's absurdity appears in a moment. However contemptible and base ministers may sometimes render themselves to the people, still the office is of God. And what he has set up, let no man pull down. Faithful ministers are as watchmen on the walls, shepherds over the flock, and standard-bearers in Messiah's army. Theirs it is, to proclaim the jubilee of the Lord, to beseech sinners to be reconciled to him, and to espouse them to him as their husband, Luke xxiv. 47. 2 Cor. v. 20. and xi. 2. To our highest esteem therefore they are entitled for their work's sake, 1 Theff. v. 13. And *when the chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away,* 1 Pet. v. 4.

2. Let us have the scriptures in the *highest esteem*. In them the Spirit of the Lord lifts up a standard against the enemy. In them there is light, in opposition to his darkness; truth, in opposition to his lies; and eternal life, in opposition to that death whereon he has the power, Heb. ii. 14. In them we have light, whereby to walk; manna, whereupon to feed; and a sword, wherewith to fight. As the word of God is the standard; so also the sword of the Spirit, Eph. vi. 17.: and of it, we may say, as did David of Goliath's, *There is none like that,* 1 Sam. xxi. 9. This two-edged sword let us take in our hand to execute vengeance on the enemy. Amidst all our conflicts, to

this standard let us still repair; under this banner let us quit ourselves like men, and fight the battles of the Lord.

And what an animating motive in the example of our King! When conflicting with the enemy, he took to him this armour of God. Him he repelled with arrows drawn from this quiver: *It is written*, said the Son of God, to the tempter, Matth. iv. 7, 10. Thrice did the waves of temptation roll, and thrice he repelled them with the word. *The enemy could not beguile him*, as the word properly is, Psal. lxxxix. 22. He beguiled the woman; the man Christ, he could not \*. Herein let us follow Christ, and fight as he fought. *We wrestle not only with flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places*, Eph. vi. 12. Against this enemy let us display the banner of the word, in it's precepts and it's promises. By these let us keep ourselves from *the paths of the destroyer*. Let the one direct our present practice, and the other support us against all the fears of futurity. If the enemy come in with a flood of temptations,

\* Our version reads, *The enemy shall not exact upon him*. But it is obvious, that the word signifies to *deceive, beguile, or seduce*. It is the very word used by the woman, Gen. iii. 13. *The serpent beguiled me*. We find it so rendered, Isa. xxxvi. 14. *Let not Hezekiah deceive you*. So also in Jer. iv. 10. and xl ix. 16. Obad. ver. 7. The judicious will readily see the propriety of retaining the same signification, in Psal. lxxxix. 22. If ever there was exactation, that was, *Fall down and worship me*, Matth. iv. 9. A higher exactation Lucifer could not make: but though he *exacted upon him*, he could not *deceive him*.

to try and to trouble us, let us lift up the standard of the Spirit, the word of the Lord, against them all. This rod of God let us take in our hand, and leaning on it, pass as through fire and water, till we reach the wealthy and the holy place. As faithful soldiers let us cleave to the standard of the Lord, in spite of all opposition. It is only in believing the word, that we can fight the good fight of faith. Deserting this standard, we must fall into the hands of the enemy, and be carried away as with a flood.

3. From what was said, we may see the necessity and advantage of *Confessions of Faith*, inasmuch as thereby we come to know one another, and are more firmly united in the faith against the common enemy. It was observed above, and on this hinge alone we could let the argument for Confessions turn, that though the scripture reveals *God's mind to us*, it cannot reveal *our minds to one another*. We must use our own words for this purpose, and accordingly see wherein we agree, or differ. To profess that we believe the scripture is far from being sufficient. We must declare in what *sense* we understand it. We have just now seen, that the father of lies came as with a Bible beneath his arm-pit, to the Son of God: *It is written*, said he, *He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone*, Matth. iv. 6. Here scripture is adduced by the tempter to support his base suggestions. But, how miserably did he pervert it! Our blessed Saviour rejected the sense which the devil would have put upon it, saying, *It is written again*, *Thou shalt not tempt the*

*Lord thy God.* Here the serpent and the seed of the woman, both quoting scripture; the one to lead to sin, the other to keep back from it: the one in the most erroneous sense; the other in the true. Now, if the serpent quoted scripture to colour his temptation, may not his seed do the same to patronize their damnable heresies? They have done so, times without number. They pretend scripture; and the faith of the true church rests upon it. Therefore, lest men privily bring in damnable heresies, it is necessary that they come to an eclaircissement; and, in their own words, tell their sentiments. To give an instance in one scripture instead of all: Our Lord said, *My Father is greater than I*, John xiv. 28. The Arians believe this text; and so do the orthodox. But when they come to explain in what sense they understand it; how widely they differ! East and west are not more opposite than they. The one party understand the words, as Satan quoted scripture, absolutely, and without any restriction. The other understand it in a limited sense: and therefore, like the Saviour, they quote another scripture to show in what sense this must be taken. Though it is written, *My Father is greater than I*; they know it is written again, *That Christ being in the form of God, thought it not robbery to be equal with God*, Phil. ii. 6.

It is observable, that the enemies of truth are always decrying Creeds and Confessions. What a struggle was made of late, to get rid of the thirty-nine articles of the church of England! And are there not numbers among us, who would rejoice

to see the Westminster Confession laid aside?— Mean while, it is obvious, that such are not in this instance going forth by the footsteps of the flock. Creeds are of great antiquity in the church, And as heresies began to spread, it was necessary they should be enlarged. At whatever quarter the enemy was coming in, there it was necessary that a standard should be lifted up. The sword was still to be pointed against him; and, like that of flame, *to turn every way to keep the way of truth, the tree of life.*— And what though men can devise means to evade the truth, in subscribing to Creeds or Confessions, which they do not believe? Confessions are not therefore to be laid aside in the church, no more than oaths in the state, because many can swear falsely.

4. We may see the **LAWFULNESS** of entring into the *most public engagements to serve the Lord*, and to oppose and extirpate, by every lawful mean, whatever is contrary to his will. The enemy had come into our land like a flood, and our renowned ancestors entred into a *solemn covenant* to oppose him. Thus they lifted up a standard. And did they sin in doing so? Surely not. Whatever weaknesses might attend their manner of acting, in blending matters political and religious, imposing the covenants under civil pains, &c. Surely it was lawful for them, solemnly to engage themselves to be for God, and not for another. If it be the duty of *every individual* to engage himself to serve the Lord, it cannot be the sin of a *society*, however extensive, to enter into the like engagement. If one man may swear unto the Lord, Psal. cxix. 106. why

may not *two or three* in a body? why may not *thousands*? By that medium can it be proved, that though one may, many must not \*?

\* I take it for granted, that personal covenanting is fully warranted by the word of God. And herein I walk in company with some of the best of men. In our Larger Catechism, so highly approved by the church of Scotland, *anno* 1648. Vowing unto God, is expressly mentioned as one of the duties required in the second commandment. Guthrie, Boston, Wil-lison, and Doddridge, in their works so universally known, so justly esteemed, and so generally blessed to the generation of God's children, have all urged personal covenanting as a duty, and presented their readers with a specimen for their assistance in such a solemn transaction. Nay, in a work of the blessed Boston's, on the plan of the Assembly's Catechism, published *anno* 1773, we have two forms of personal covenanting used by himself, the one dated August 14th, 1699, the other December 2d, 1729. In the close of the former, he says, " This so-  
" lemn covenant I make, as in the presence of the ever-living,  
" heart-searching God, and subscribe it with my hand." Concluding the latter, how striking are his words! " Let it  
" be recorded in heaven, O Lord, and let the bed on which I  
" leaned, the timber, and the stones, and all other things  
" about me here in my closet, bear witness, that I, though  
" most unworthy, have this 2d day of December, 1729 years,  
" here taken hold of, and come into thy covenant of grace,  
" offered and exhibited to me in the gospel, for time and eter-  
" nity; and that thou art my God, in the tenor of that cove-  
" nant, and I am one of thy people, from henceforth and for  
" ever." Thrice happy man.

High as the tide of degeneracy runs, I would yet flatter myself, that few who assume the Presbyterian name, will avowedly despise personal covenanting, so warmly recommended by these holy men of God, and practised with advantage in the experience of many.—Self-dedication to God, was enjoined by the apostle, Rom. xii. 1.; and practised by the saints, 2 Cor. viii. 5.

Scarcely, however, have men's sentiments been more divided on any subject, than on this. What I intend, with respect to it, shall be drawn chiefly from two passages of our prophet †.

The first of them you have, chap. xix. 18,—25. where we read that *five cities in the land of Egypt, shall speak the language of Canaan, and swear to the Lord of hosts: that the Egyptians shall vow a vow unto the Lord, and perform it.* Here converts are represented as swearing in a body to the Most High. Their *vow*, and their *performance* of it, are mentioned as the glory of reforming times. Their *vow* cannot be typical of gospel-worship, as the altar and sacrifice certainly were: for, however typical these last were under the Old-Testament œconomy, yet I humbly judge, that a *vow*, binding to all necessary duty, was no more a typical action than *prayer*; the one being an *offering up of the desires of the soul to God, for things agreeable to his will*, expressed in his covenant; the other it's *solemn engagement to serve him according to his will*, expressed in his command \*.—But to set this remarkable prophecy in the clearest light I can, I offer the following observations. And,

\* Several on the other side of the question use to urge, that national covenanting cannot be proved from the New Testament. With equal justice might they say the same of a national church. Such arguing, however, appears to me most inconclusive; for, I believe, as I have from my youth, That “the word of God, which is contained (not in the scriptures of the New Testament only, but) in the scriptures of the Old and New Testaments, is the only rule of faith and obedience.”

† In this I am the more confirmed, when I observe, that

(1.) I apprehend, that the period pointed out here, belongs chiefly to the *new testament dispensation*. It cannot be proven, that there was any remarkable conversion of either the Egyptians or the Assyrians under the old testament †. In particular, I cannot think that this prophecy received it's

the mighty God having shown the comparative insignificance of sacrifices and burnt-offerings, adds, as in opposition unto them, *Offer unto God thanksgiving, and pay thy vows unto the most High : And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me*, Psal. l. 14, 15. Here *vows*, and *prayer*, and *praise*, are ranked in the same class, as greatly preferable to all the train of sacrifices enjoined by the law of Moses. Poole in his annotations, thinks that these *vows* are rather moral than ceremonial, “ For, says he, the things here mentioned are directly opposed unto sacrifices, and preferred before them : for having disparaged, and in some sense rejected their sacrifices and burnt-offerings, ver. 8th, it is not likely that he should have a better opinion of, or value for their vowed sacrifices, which were of an inferior sort.”

By *paying of vows* here, I would therefore understand what is elsewhere called the *keeping of God's covenant*, or the faithful observation of the moral law in ten commandments, Psal. ciii. 18. What more common at sacramental solemnities than to hear ministers urge the people to renew their covenant, and to *pay their vows*? And what *vows* but moral can they mean?— But if such *vows* be neither lawful nor obligatory, why use a style strongly indicating that they are, and therefore tending to mislead? If there be no such thing as *vows* under the New Testament, it would be but candid to inform the people that when they speak of *vows*, they do not mean them in a strict and proper sense, no more than when they mention sacrifice and altar.

† It cannot be denied that Vitrunga thinks this prophecy began to be fulfilled under the Old Testament ; but it is equally true, that he does not refer it's full completion to that period. “ This great work of God, says he, began about the times of Alexander, and is completed under the œconomy of grace.

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accomplishment in that temple which Onias IV. the son of Onias III. built in Egypt, about 150 years before the coming of Christ †. True it is, that Onias adduced this prophecy, to persuade the Jews to fall in with his political design: but it is equally true, that another temple, beside that of Jerusalem, was contrary to the express law of God, Deut. xii. 13, 14. And it is observable, Onias used much the same arguments with the king of Egypt in favours of this temple, as those which influenced Je-roboam to rear up the golden calves at Bethel and Dan, 1 Kings xii. 27, 28. It also merits our attention, that the temple built by Onias was for the Jews, not the Egyptians: and that therefore it was no accomplishment of this prophecy, which expressly bears their conversion, as a distinct people from Israel and Affyria, ver. 24, 25. I observe,

(2.) That the full accomplishment of this prophecy is *yet to come*. The fulfilment of prophecy is generally gradual, as the rivers increase in their progress towards the sea. The prophecy under consideration, had a partial accomplishment in the apostolic times; some of the inhabitants of Egypt heard the glorious gospel on Pentecost day, Acts ii. 10. And we learn, that in Peter's time, there was a church at Babylon, 1 Epist. v. 13. Then also

" Which benefit the prophet considered as one continued  
" whole, and exhibited it as *in cumulo*; connecting, as every  
" where he does, the beginnings with the full accomplishment."  
—By the *Saviour* and the *great One*, mentioned ver. 20. he  
understands Alexander the Great, or Ptolemy the son of Lagus.  
But taking this passage in it's fullest sense, he thinks it parallel  
to Isa. xi. 16, 17. as we shall see under the third observation.

† See Prideaux connexions, Vol. II. p. 264.

Jerusalem might be called a *blessing in the midst of the earth*; for there did the preaching of the everlasting gospel begin, Luke xxiv. 47. From thence did *living waters* go forth to every quarter of the globe, Zech. xiv. 8. *Out of Zion went the law, and the word of the Lord from Jerusalem*, Isa. ii. 3.—Meanwhile, it cannot be said that then this prophecy received its full accomplishment. For, in order to that, it was necessary, not only that Egypt should be the *people of the Lord*, and Assyria the *work of his hands*; but also that Israel should be *his inheritance*, ver. 25. But was this the case in the apostolic age? Oh, no! However rapid the progress, and amazing the success of the gospel in Egypt and Assyria, Israel was not the heritage of God. Tho' many of the Jews believed in a risen Saviour, the body of that nation despised him; and despising, perished: *The kingdom of God was taken from them*, Matth. xxi. 43. They were *broken off because of unbelief*, Rom. xi. 20.; and their *house left unto them desolate*, Mat. xxviii. 38. Instead of being the *inheritance of the Lord*, LO-AMMI was now their name, Hos. i. 9. So far from being a *blessing in the midst of the earth*, they and their land were, in awful justice, devoted to a *curse*, under which they visibly ly to this very day.—All these considerations give demonstrative evidence, that this prophecy is not yet fulfilled in its utmost latitude; and that therefore it remains to be so in some happy æra yet to come.

(3.) It must be observed, that many things contained in this prophecy must be understood in a *figurative sense*. The number *five*, here applied to

the cities in the land of Egypt, can no more be understood in a literal sense, than the *seven women*, Isa. iv. 1.; or the *five virgins*, Mat. xxv. 2.\* To speak the *language of Canaan*, must be meant of the *profession of the true religion*, the worshipping of God according to his own appointment, as did his ancient people; and not according to the wisdom of the world, as the Gentiles did. *Purity* and *unity* are implied, as in that parallel passage, Zeph. iii. 9. The altar, the pillar, the sacrifice, and oblation, must all be understood in a metaphorical sense, agreeable to the nature of new-testament worship. They can no more be understood in a literal, than the *blowing of the great trumpet*, Isa. xxvii. 13. or the *feast of tabernacles* can, Zech. xiv. 16.—Nay, it appears that Egypt and Affyria must be understood more in a metaphorical sense, than in a proper. These were two of the greatest enemies of God's ancient people. Egypt determined to keep them in bondage; and the Affyrian carried them into captivity. These monarchies, however, are now no more.

It seems to me, that Egypt can no more be un-

\* Some however think, that by the *five cities* are meant the most magnificent cities in the land of Egypt; as Memphis, Bubastus, Sais, Heliopolis (mentioned in the margin) and Alexandria, built when this prophecy began to be fulfilled. Vitrinaga in loc.—Others think, that by the five cities may be meant Heliopolis, which, say they, is particularly named in the text; and the four others which are mentioned in Jer. xliv. 1. as the places where the Jews resided, viz. Migdol, Tahpanes, Noph or Memphis; and the fourth in the country of Pathros, not mentioned by name, perhaps Amon-no, or Diopolis. Dr. Newton on Proph. Vol. I. p. 374.

derstood in a literal sense here, than *the tongue of the Egyptian sea*, Isa. xi. 15. Where there is evidently an allusion to the miraculous deliverance wrought for Israel at the red-sea.

Another prophet, speaking on the same subject, useth the same figurative style: *He shall pass through the sea with great affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down; and the sceptre of Egypt shall depart away*, Zech. x. 11. In these passages, as well as in this prophecy, Egypt and Assyria are still mentioned together. And since the glorious revolutions wrapt up in this prophecy are evidently mentioned in a figurative style, alluding to what God did of old, I see no impropriety in thinking, that under the names of Egypt and Assyria, must be understood some mighty enemies of the New-Testament church. Why may not some of them be called by these names, as it is certain that others are called Gog and Magog? Rev. xx. 8. Nay, we know from express scripture-testimony, that the enemy who shall slay the witnesses, is spiritually called *Egypt*, Rev. xi. 8.; and *Mystery, Babylon*, chap. xiv. 8. and xvii. 5.—And in Micah's prophecy, chap. v. 5, 6. we read of an enemy called the *Affyrian*, ver. 1, 2. We read of the Ruler and the Judge of Israel, his everlasting outgoings, and his birth at Bethlehem. We read of his judgments on the rebellious Jews, of whom it is said, That he will give them up, viz. to their enemies, ver. 3. until the time that she which travaileth hath brought forth, i. e. till the Christian church present the fulness of the Gentiles

before the Lord, Isa. liv. 1. Gal. iv. 27. Rom. xi. 25.—Next we hear of the Ruler's grace towards the Jews, a remnant of whom shall be saved, the rest being rejected; *Then the remnant of his brethren shall return unto the children of Israel*, ver. 3. And he shall stand, who had lain dead; and he shall feed, gather, nourish, and preserve his sheep: *He shall feed in the strength of the Lord*, by divine, victorious, and irresistible power; and *in the Majesty of the name of the Lord his God*, discovering all the glorious attributes of Deity, in the preaching of the gospel, and the government of the church. It is added, *And they shall abide*, i. e. the sheep of his pasture, shall enjoy a state of rest and tranquillity: *For, now shall he be great unto the ends of the earth*. His gospel shall have free course and be glorified. Which seems to point to the times of Constantine, when peace was given to the church, and the sun of prosperity began to rise upon her.

She was not, however, to be long without her troubles; for, besides what she suffered from heretics, and from the power of Antichrist, rising by little and little; here a certain remarkable enemy is called, *the Assyrian*. *This man*, says the prophet, *shall be the peace, when the Assyrian shall come into our land. He shall deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders*, ver. 5, 6. By the *Assyrian* here, cannot be meant that enemy elsewhere called *Egypt*: for these are uniformly represented, not as one, but as two distinct enemies, Isa. xi. 11. and xxvii. 13. Zech. x. 10, 11. And in the passage under consideration, it is expressly written, That *Israel shall*

be the THIRD with Egypt, and with Assyria; implying, that they are two, and not one and the same.

Now, if *Egypt* be the *Romish church*, Rev. xi. 8.; it remains to be enquired, who is meant by *Assyria*, that other enemy who so greatly harasses the church of Christ. Here, as I apprehend, the openings of providence throw great light upon the prophecy. After the Romish Antichrist, the Egyptian enemy, there appeared another who spread great desolation through the church, and that was the *Mahometan adversary*. It is remarkable, that Boniface III. obtained the title of *Universal Bishop*, in the year 606.; and equally so, that about six years after this, that great impostor Mahomet, declared himself to be a prophet sent by God, to reform the world. It is well known what dreadful havock his followers soon made among the churches \*.

\* Then, as I apprehend, the four angels were loosed, who had been bound in the great river Euphrates, and were prepared at an hour, and a day, and a month, and a year, to slay the third part of men. For, as the fifth trumpet brought in Antichrist; so did the sixth the Turk, or Mahomet. I cannot think that both relate to the inundations of the Saracens: that would be to refer the two wo-trumpets to one and the same thing in effect; whereas they are evidently mentioned as distinct. Now, as the first wo-trumpet introduced the Romish, or the western Antichrist, so did the second, the eastern: the one, the Egyptian locusts; the other, the Euphratean horse-men, or the Assyrian. For then the Mahometans spread devastation far and wide through the Christian empire. Then, in one word, did all those awful judgments begin to be fulfilled, of which we read, Rev. ix. 14. to the close. For, from about the year 623. till the reign of the emperor Leo Isaurus, the empire and

It is notorious, that for many ages the Turks have possessed the territories of the ancient Assyrian empire; and may justly, on that account, be denominated by the name *Affyria*.

The bishop of Rome the western Antichrist, and Mahomet the eastern, are the two great pillars of Satan's kingdom. And, though different from one another, they are as much one in opposing the faithful followers of Christ, as were Pilate and Herod in persecuting Christ himself. These, as I conceive, are meant by Egypt and Affyria, in this noted prophecy. And here I am happy to find myself supported by some of the highest names in the church †. According to this hypothesis, the

the arms of the Saracens made the most incredible progress, threatening to swallow up all in one common ruin. At last, when the Assyrian had thus come into the land of the church, spoiling it every where, that God, who sets bounds to the raging waves of the sea, put a stop to the farther ravages of the Saracen arms, about the year 734. For then the infidels were overcome, in one of the most bloody battles that the world ever saw. Three hundred and seventy thousand Moors were killed, and among them their general, Abdirachman. See Witsii Miscel. Sacra, Vol. II. Exercit. 8. sect. 21. And Lowman on Rev. ix.

† The learned reader may consult Witsius in his Miscel. Sacr. Vol. II. Exercitat. 8. As also in Domin. Orat. Exercit. 9. sect. 25. Of the same sentiments is Vitringa, "It was in the councils of heaven, says he, that about the time of the last manifestation of Messiah's kingdom, there should be two mighty empires, which should oppose the great work that God was to effectuate at the end of the world; the one of which, in it's ecclesiastical aspect, should arise from the remains of the *Roman empire*, when Pagan, be denominated from the same metropolis, be supported by many powerful kingdoms, should patronize superstition, idolatry, and all

full accomplishment of this prediction is yet to come. For, taking things thus, *Egypt is not YET the people of the Lord*, nor *Affyria the work of his hands*: but when *Israel becomes his inheritance*, they shall. For, when *Israel shall be saved*, the *fulness of the Gentiles shall*, Rom. xi. 25, 26.—These two events are connected, as the apostle intimates in saying, *If the diminishing of them be the riches of the Gentiles, how much more their fulness? If the casting away of them be the reconciling of the world; what shall the receiving of them be, but life from the dead?* Rom. xi. 12, 15. And if so, shall not *Israel*, in that day, be a blessing in the midst of the earth? as this prophecy speaks, Isa. xix. 24.—Then Papists shall be

“ manner of vice, together with tyranny over the people of  
“ God, and for that reason is mystically called *Egypt*: the o-  
“ ther is the *Ottoman empire*, which, with the most flourishing  
“ part of Europe and Africa, should possess the extensive tracts  
“ of Asia, and among these the Euphrates and the Tygris,  
“ which, adhering to a feigned religion merely carnal, should  
“ grievously oppress the church of God, and may be mystically  
“ called *Affyria*; which being overthrown by divine judgments,  
“ no less than the ancient *Egypt* and *Affyria*, should be dimi-  
“ nished, destroyed, as devoted to a curse, and at last intirely  
“ fall, that the way might be prepared for the universal con-  
“ version of the world, which without these phenomena can-  
“ not be expected.” Vitrina in *Jesaiam*, cap. 11, 15, 16.  
Appendix de *Affyria mystica*. As also his comment on chap.  
xxvii. 13.

“ We piously hope and believe, says Dr. Newton, that this  
“ prophecy will still receive it's most perfect completion in the  
“ latter days, when Mahomedism shall be rooted out, and  
“ Christianity shall again flourish in these countries, when the  
“ fulness of the *Gentiles shall come in*, and all *Israel shall be*  
“ *saved*” Dr. Newton on Prophecy, Vol. I. p. 378.

converted from all their abominations; and the followers of Mahomet, from their delusions.—Then the Lord shall rejoice, saying, *Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance*, Isa. xix. 25. *The Lord shall be King over all the earth: in that day shall there be one Lord, and his name one*, Zech. xiv. 9.

(4.) I would observe, that as there are many things figuratively expressed in this prophecy, so some in a strict and proper sense. In what other sense can we understand these words? *They shall cry unto the Lord, because of the oppressors*, Isa. xix. 20. *They shall return to the Lord, and he shall be intreated of them*, ver. 22. Prayer is the native cry of the new creature, Acts ix. 11. It is not a piece of ceremonial, but of natural worship. Though the circumstances attending it under the law were often ceremonial, yet the duty of prayer in itself was not. It is said, that *the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day*, ver. 21. The same manner of speaking is used by the apostle to the Galatians, when dissuading them from coming under bondage to the ceremonial law, Gal. iv. 9.

It is as necessary to understand the knowledge and the prayer of the Egyptians here in a literal sense, as the altar and the pillar in a figurative. Nor is it any absurdity to explain one clause of a verse in a literal, and another in a mystical sense; as in these well known words of our Lord, *Let the dead bury their dead*, Mat. viii. 22. The great question here is, in what sense we must understand the prophet, when he says, *The Egyptians shall swear to the Lord*

*of hosts? Yea, they shall vow a vow unto the Lord, and perform it?*

Many contend that the *oath* or *vow* here must be understood figuratively, and not at all in the literal sense, or in that which the words are apt to convey at first sight. They tell us that oaths or vows were peculiar to the Mosaic œconomy; and that therefore it ceasing, so must they: and that the oath or vow here must be understood in the same sense as the sacrifice and oblation. I confess, however, that I greatly doubt as to the truth of these assertions\*.

\* The current of Commentators, as far as I know, understand the *oath* and the *vow* here, not in a figurative, but in the most proper sense. "It is well observed, by some learned interpreters, that he doth not say, *swear BY the Lord*, which is the most common phrase;—but *swear TO the Lord*, which phrase is also used, 2 Chron. xv. 14. Psal. cxxxii. 2. Isa. xlv. 23. : And it implies the dedication, or oblation, and yielding up of a person or thing to the Lord, by a solemn vow, or covenant, or oath." Pool's annotations.

And on the 19th verse, *They shall vow a vow*, &c. the note is, "They shall not only profess and promise piety, but shall seriously and diligently practise it."

"They shall swear to the Lord of hosts; not only swear *by* him, giving him the honour of appealing to him, as all the nations did to the gods they worshipped; but they shall, by a solemn *oath* and *vow*, devote themselves to his honour, and bind themselves to his service: they shall swear to cleave to him with purpose of heart;—they shall swear allegiance to him as their King; to Christ, to whom all judgment is committed.—Those do not know God aright, who either are not willing to oblige themselves to the Lord, or do not make good these obligations." Henry on the place.

And to the same purpose, on Isa. xlvi. 23. "If the heart be brought into obedience to Christ,—the tongue will swear to him, will lay a bond upon the soul to engage it for ever

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—We read of Jacob's vow, Gen. xxviii. 20,—22. which was some hundreds of years before the Mosaic institutions; and therefore we may say, it is not of Moses. This vow was approven of God, as

“ to him ; for he that bears an honest mind doth never startle  
“ at assurances.”

Dr. Gill, in his commentary on the words, *And swear to the Lord of hosts*, observes, That it is not *by* him, but *to* him ;—it is swearing allegiance to him, owning him to be their Lord, King, and Lawgiver ; and resolution to obey him in all his commands and ordinances. On the words, *Yea, they shall vow a vow unto the Lord*, he observes, that they shall lay themselves under obligation to serve the Lord, and act according to it: see Eccl. v. 4, 5. And this is to be understood, says he, not of *legal* vows, as that of the Nazarite, or any other, but of the *spiritual* one of praise and thanksgiving : see Psal. l. 14. and lxv. 1.

The Dutch annotators on the words, *And swear to the Lord of hosts*, observe, that the meaning is, “ They shall engage themselves to the true God by oath, forswearing and forsaking false gods.” By forswearing, they mean abjuring, or renouncing upon oath.

Annotations by certain learned divines thereunto appointed, printed at London 1651. commonly called the English or the Assembly's annotations.—*And swear to the Lord of hosts,*] “ Not swear by him, Jer. iv. 2. and v. 2. though that be mentioned as one prime piece of God's royal prerogative ;—but swear to him, as Psal. cxxxii. 2.; that is, bind themselves by solemn oath to depend upon him, and be loyal subjects unto him, 2 Chron. xv. 14, 15. Ezra x. 5. Neh. x. 29. Psal. cxix. 106. (as people, and princes also, are wont to do to their liege lords and sovereigns, 2 Chron. xxxvi. 13. Ezek. xvii. 23,—18.) abandoning their former idolatries and superstitions.” *Yea, they shall vow a vow unto the Lord, and perform it :* “ Another evidence, and acknowledgment of their dependence on God, and loyalty to him : of the former, by making vows ;—the latter, by their due payment and performance of what they had vowed.”

And in the same strain run their notes on Isa. xlvi. 24. *Unto*

we learn from his words to Jacob twenty years after; *I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me,* Gen. xxxi. 13\*.—We read of Job's oath, and it is generally thought that he lived before the times of

*me every knee shall bow:]* “That is, the knowledge and acknowledgement of me, by submission to me, and worship done me, shall pass through the whole world. The apostle applieth it to the last judgment,—which tho' it be not the main drift of God's speech in this place, yet is therein necessarily included.” *Every tongue shall swear:]* “Swear by me, or swear allegiance to me.” See ch. xix. 18. xlvi. i.

“In the latter days, says Mr. Clark, on Isa. xix. 18. when the gospel shall be more generally embraced in the world, a considerable part of Egypt shall be converted, and make profession of the true religion, and become members of the gospel-church; and engage themselves by covenant to become subject to the Lord of hosts.” See 2 Chron. xv. 15. Psal. cxxxii. 2. Isa. xlvi. 23. Clark's annot.

\* The late reverend Mr. Daniel Wilcox of London observes, in a sermon on these words, that “*God is the God of Bethel,* as approving his people's dedicating themselves by vow, in confirmation of their covenant to him. This is their reasonable service, and what his promises and grace should readily lead them to. When God repeats his promises to us, engaging to be our God, how just and reasonable is it that the engagement should be mutual, and that we, in the most solemn manner, should bind ourselves to him? And God rewards with favour those Israelites indeed, that thus vow a vow unto him, as Jacob did, *The Lord shall be my God,* Gen. xxviii. 21.—They are now a peculiar people, having vowed themselves to the Lord; and he will, at last, declare the peculiar value he has for them before all the world, saying, *Gather my saints together unto me, those that have made a covenant with me by sacrifice.*” Practical Sermons, Vol. I. p. 68.

Jacob's vow, however, as it runs in our version, seems not much to his advantage: For it represents him as bartering with

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Moses. *As God liveth,* says he,—*All the while my breath is in me, and the Spirit of God is in my nostrils;*

his Maker; vowing, that if God load him with his benefits, then he will take God himself for his God: *If God will be with me, and keep me in this way that I go, and give me bread to eat, and raiment to put on, so that I come again to my Father's house in peace; then shall the Lord be my God.* According to this reading, Jacob's vow was only conditional, not absolute: he did not accept of Jehovah as his God, but on condition that he should do this and that. He would first have his benefits, and then himself. But who does not see that this is diametrically opposite to the covenant of grace? It is our interest in God himself, that entitles us to all his benefits. Because he is ours, all are ours. According to our translation, Jacob resolved to try God before he trusted in him as his God. Certain however it is, that we cannot lawfully try him, but by trusting. Our acceptance of him must be regulated by his giving. Now, he makes an *absolute* offer of himself to us, and not at all a *conditional*. Particularly his promise to Jacob was most unlimited and unconditional; *Behold, I am with thee, and will keep thee, in all places whither thou goest; and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of,* Gen. xxviii. 15. Now, as God's promise was to Jacob, so behoved Jacob's vow to be to him: The one was to be grafted on the other, otherwise it could not be acceptable. Nay, it is evident, that Jacob in his vow, has his eye all along upon the promise as it's firm foundation; and that therefore the one must agree to the other. This is so obvious, that he who runs may read. Setting the one over against the other, how striking is the contrast!

*God's promise, ver. 15.*

1. I am with thee;
2. And will keep thee, in all places whither thou goest;
3. And will bring thee again into this land.

*Jacob's vow, ver. 20.*

1. If God will be with me;
2. And will keep me in this way that I go;
3. So that I come again to my father's house in peace.

*my lips shall not speak wickedness, nor my tongue utter deceit,* Job xxvii. 2, 3, 4. Now, if it was the practice of the saints to vow unto God before the times of Moses, why may it not be equally lawful for them to do the like after? Why depart from the literal signification of the words in this prophecy, without necessity? But what necessity here? May not the saints vow to God now, as lawfully as they did of old?

How beautiful the agreement here, clause answering to clause, the word *If* only excepted! But as there is not an *If* in all the promise made to the patriarch, one would be ready to apprehend that such a word is not really in his vow, but that rather there is some inaccuracy or mistake in our translation: and this I take to be indeed the case. It is certain that the particle **וְנִ**, here rendered *If*, also signifies *seeing, since, or for as much as*; and is so read, Job xiv. 5. *SEEING his days are determined.* Ezek. xxxv. 6. *SITH thou hast not hated blood.* I therefore apprehend, that it should have been so translated in this passage; and would accordingly read it thus, *SINCE God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on; and SINCE I shall come again to my fathers house in peace; and SINCE the Lord will be my God; THEN this stone which I have set up for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee.* What a beauty in the passage read thus! Jacob believes, and therefore speaks. His vow follows his faith. Nothing doubtful here: no conditional *If*, but a firm faith founded on the promise; and hence the strongest resolutions to serve his God. Since God will be with me;—and Jehovah will be my God, &c. He believes that God would do as he had said. He does not purpose to obey, that Jehovah *may be* his God; but because he *was so* by his own free promise. He does not say, that *if* God will do this and that, then he shall be his God; no: but believing that Jehovah *was* his God, and that therefore he would do the part

It is observable, that the compilers of our Confession and Catechisms, when speaking of *religious oaths* and *vows*, quote the prophecy, Isa. xix. 21. *The Egyptians shall know the Lord; yea, they shall vow a vow unto the Lord, and perform it* \*. Now,

of a God to him in protecting and providing for him, he pur-  
poses to run in the way of his commandments; and in token  
of this, to give him the *tenth* of all that he had. See Junius  
and Tremellius on the place. Placet. *Essais de morale*, Vol. V.  
p. 324. Boston's Tract. Stigm. p. 90.

\* The very venerable Zanchy, who was born the year before the Reformation began in Germany, and who in depth of judgment and learning was second to none of the Reformers, when treating on the third commandment, handles the subject of vows under nine distinct questions. He observes, That ' by the law of nature, the patriarchs were authorised to vow unto God; that all vows neither did, nor do belong unto the ceremonial law, but some also to the moral: that though legal vows which respected the offering of animals, and things of the like kind are abrogated; yet we must not say, that these which respect the moral law are forbidden. Such, says he, was the vow of Jacob, and of others before the law: since they were led only by the law of nature, and the inspiration of the holy Spirit.' He lays it down as his first thesis, That ' it is not only lawful for a Christian to make vows unto God, but also that it is expedient for him, and acceptable to the Lord,' which he proves by several arguments. And quoting Isa. xix. 21. he says, That ' it is to be understood chiefly of the vow which every convert to Christ vows in baptism; but this does not hinder but that secondarily it may and ought to be understood of other lawful vows also which are pleasing unto God: since it is a general prophecy concerning the vows of the New Testament, which because at most, they are nothing but renovations of that comprehensive vow which is made in baptism, (for there we promise whatever can be promised), therefore they are all comprehended under the name of a vow in the singular.' Nay, he adds, That ' that is also more

few who know their character, will readily aver, that they adduced a scripture to prove what it does not, rearing up a superstructure without any solid foundation.

(5.) I would observe, in the words of our excellent Confession, That “*a vow* is of the like nature with a *promissory oath*,” chap. xxii. 5. This is evident, as from the nature of the thing, so from holy scripture, Psal. cxxxii. 2. *David sware unto the Lord, and vowed unto the mighty God of Jacob.* Where the latter clause is entirely synonymous with the first. And in Isa. xix. the Egyptians are said to *swear to the Lord*, ver. 18.; and to *vow a vow unto the Lord*, ver. 21.; fairly intimating, that their *oath* and their *vow* are one and the same. The whole of swearing under the Old Testament, consisted in two things, *viz.* in swearing *by* the Lord, and swearing *to* him. Both were practised before the law, Gen. xxiv. 3,—9. and xxviii. 20, 21, 22. Under the law it was the express command, *Thou shalt fear the Lord thy God;—and shalt swear by his name,* Deut. vi. 13. and x. 20. And in a

‘ laudable and pleasing unto God, which one does by virtue  
‘ of a vow, *i. e.* from a promise, however voluntarily made,  
‘ than what he performs of free will without any such obliga-  
‘ tion.—Finally, says he, by the consent of all the fathers,  
‘ even all other vows besides the baptismal vow, provided they  
‘ be lawfully made, are approven as acceptable to God, and  
‘ profitable to ourselves. Therefore I do not depart from this  
‘ sentiment, nor is there any reason why I should. That rule  
‘ of the apostle, Phil. iv. 8. is rather to be retained. Now,  
‘ I see nothing in vows lawfully made which is not honest, just,  
‘ pure, and worthy of praise.’ Zanchii Opera. Tom. IV.  
Col. 632,—636.

time of Reformation, when they sought him with their whole desire, and he was found of them, we read, that they *swore unto the Lord*,—and *all Judah rejoiced at the oath*, 2 Chron. xv. 14, 15. Agreeable to these two manners of swearing, it is prophesied concerning New-Testament times, That *he who sweareth, shall swear by the God of truth*, Isa. lxv. 16. And that the Egyptians *shall swear to the Lord of hosts*.

As I cannot think, with some, that it is unlawful even in matters of importance to swear *by God*, under the New Testament; as little can I, with others, that it is unlawful to swear *to him*: and it is incumbent on those who judge otherwise, to adduce satisfactory reasons, why they retain the one kind of swearing, and ridicule the other. Probably it will be said, that the prophecy bearing that men should swear *by the Lord* must be understood in it's literal sense; whereas that which says they shall swear *to him*, can be understood only in a figurative. Of this, however, we greatly doubt, till some solid reason be assigned for such a distinction.

There is nothing typical or ceremonial in swearing *to God*, more than in swearing *by him*. In the former case we swear *by him*, as well as in the latter. As God in his promises to us swears *by himself*, Heb. vi. 13. so we, in swearing *to him*, swear also *by him*. As he is one and immutable, so is the nature of a lawful oath: For therein “the person “swearing, solemnly calleth God to witness what “he afferteth, or promiseth; and to judge him “according to the truth or falsehood of what he “sweareth.” Confession, chap. xxii. sect. 1. Such

a part of religious worship is not peculiar to one age of the church, or to the first dispensation of grace, but common to both. It is observable, that our blessed Saviour, when speaking of the spirituality and extent of the law, does no more forbid swearing *to God*, than swearing *by him*. He expressly mentions what was said of old, *Thou shalt perform unto the Lord thine oaths*, Mat. v. 33. The performance of oaths unto God may fairly imply the making of them unto him. But, if it was a duty to *perform* them, I cannot conceive it could be a sin to *make* them. This precept therefore is left in full force by our Lord; and being so, no man can disannul it. Whatever was once enacted by heaven, must be reckoned in full force till repealed by the same authority.

What seems to throw greatest weight into the opposite scale is, that the words of our prophet, ch. xlvi. 23. *Unto me every knee shall bow, every tongue shall swear,* when quoted by the apostle are referred to the last judgment, Rom. xiv. 10, 11. *We shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.* And much to the same purpose is Phil. ii. 10, 11. But as one, (*Vitrunga in Loc.*) justly observes, the apostle here takes the prophet's words in their highest emphasis, or in their most extensive sense, *viz.* that all creatures, angels as well as men, shall at last, willingly, or by constraint, acknowledge Messiah's sovereignty. This, however, bears no prejudice to the bended knee, and the allegiance-oath of his loyal subjects. They literally bow their knees, Eph.

iii. 14.; and why may they not also swear to the Lord?

It also merits our attention, that the oath or vow of the Egyptians, is mentioned as a piece of worship undertaken with *chearfulness, faithfully performed, and graciously accepted*; and therefore is not liable to the objection drawn from the apostle's words. For certain it is, that the forced subjection of wicked angels and men at the great day, can have none of these qualities. It therefore appears to me, that a **vow**, or a promissory oath to God, is as lawful under the New Testament, as under the Old. Permit me here to subjoin the words of the penetrating Placette, when speaking of **vows**.

' All the question, says he, comes to this, *viz.* if  
 ' vows are likewise approved under the gospel.  
 ' The doctors of the Romish communion, accuse  
 ' us of maintaining that they are not so. But, it  
 ' is certain, that this is not our thought, as many  
 ' have shown, and particularly Rivet on the De-  
 ' calogue.— I do not believe that we ought  
 ' to doubt but **vows** are lawful to Christians\*.'

(6.) I would observe, that a **vow** founds a *new obligation*, in some respect.—This is fairly deducible from what our prophet says of the Egyptians, *They shall vow a vow unto the Lord, and shall perform it.* And, says the Psalmist, *I have sworn, and I will perform it, that I will keep thy righteous judgments,* Psal. cxix. 106. A man swearing in this manner is bound to observe God's law, not only because of the divine authority, but also because of his own oath. A new obligation arises from the creature's,

\* Placette Sur Le Vœu, p. 317, 319.

own *act* or *deed* in vowing. This is the doctrine of our excellent Confession, chap. xxii. sect. 6. A vow is that ‘whereby we more strictly bind ourselves to necessary duties.’ And chap. xxix. sect. 1. The sacrament of the supper is said to seal our *farther* engagement in, and to all duties which we owe to Christ. It is the uniform doctrine of holy scripture, that a vow, a lawful vow, brings him who makes it as under a debt which he ought to pay. Hence it is, that vows, and the payment or performance of them, are generally, if not always, mentioned together, Job xxii. 27. Psal. l. 14. lxv. 1. and cxvi. 14, 18. *Vow, and pay unto the Lord your God,* says the Psalmist, Psal. lxxvi. 11. *Better it is,* says Solomon, *that thou shouldest not vow, than that thou shouldest vow and not pay,* Eccl. v. 5. Therefore, it is worse to vow, and not to pay, than not to vow at all. But in what sense is it worse, but because it is a greater sin? And how can it be a greater sin, unless some *new* obligation be violated? He who, like the Psalmist, has *sworn to keep God's righteous judgments*, and yet casts them behind him, sinneth more than he who does the same, but without any previous vow or oath. And the reason is obvious, the one breaks both the *divine law* and *his own oath*; the other breaks the *law only*. The one sin is more highly aggravated than the other: for, as the venerable compilers of our Larger Catechism observe, ‘Sins receive their aggravations from the *nature* and *quality* of the offence:—If against—our *prayers, purposes, promises, vows, covenants, and engagements to God, or men.*’ Quest. 151.

If a vow, or an *oath to God*, lay us under no new, or *super-added obligation*, how is it that an *oath to man* does? It has been the general belief of all men, that when one swears to another, he thereby comes under the strongest obligation to perform what he swears: and hence, *An oath for confirmation is to them an end of all strife*, Heb. vi. 16. It is their *ne plus ultra*: further they cannot go. Having pledged their faith to one another, they believe, that by their solemn oath they are bound to do as they have said. Thus Abraham and Abimelech sware to one another, Gen. xxi. 22,—32. Eliezer to Abraham, chap. xxiv. 9. Esau to Jacob, chap. xxv. 33. Abimelech to Isaac, and Isaac to him, chap. xxvi. 31. Laban to Jacob, and he to him, chap. xxxi. 53. Zedekiah sware to the king of Babylon; but, as says the Lord, *He despised the oath, by breaking the covenant*, and therefore he could *not escape*, Ezek. xvii. 18.—Now, if our swearing to man, found a new obligation, we conceive that so must our oath to God. And if an oath to him does not, we again ask how it comes to be obligatory when made to man? If an oath to the great Creator, lay us under no obligation, one would think that neither should it, when given to worm man. And this, if believed, would annihilate the use of oaths altogether.

The famous Placette, on this subject, having noticed the sentiment of Amesius, who says, ‘That when we oblige ourselves to do things prescribed by God, this vow imposes no new obligation, and it neither augments, nor strengthens that which arose from the law of God,

‘ which had commanded this action;’ he (Placette), immediately adds, ‘ I am persuaded of the contrary; and that which principally leads me to this, is, that if after having obliged ourselves to a good action, and made a vow to do it, we do it not, we commit thereby *two sins*, very different from one another: the one is the *omission* of the *action* commanded, and consequently the transgression of the law of God which prescribed it; the other is the *violation* of the *vow*. If we had not made the vow, we would have committed nothing but the *first* of these two sins; but having vowed, we add the *second* to the first. As therefore to be obliged to an action, is no other thing but to be in such a state, that one cannot dispense with the doing of it without sin, it is clear that the vow, causing that one cannot omit that which he has vowed, without rendering himself guilty of a sin, which otherwise he would not have committed, not only *increases* the obligation under which he already lay, but also that it produces another *quite new*\*.’ And says another famous foreigner †, ‘ An ecclesiastic covenant is that action, or conjunction, of the church with God, whereby, in a certain and solemn manner, she jointly associates herself to God, and more strongly binds (*fortius obligat*) herself to all obedience. —From a solemn covenant of this nature arises a greater obligation (*major obligatio*) to our duty.’ ‡

\* Placette Sur Le Veu. p. 314, 315.

† Hornbeckii Miscel. Sacr. Lib. I. Cap. 24. p. 643, 645.

‡ Our Confession bears, That “the moral law doth for ever bind all to the obedience thereof; and that not only in regard

(7.) And lastly, in illustration of this prophecy, I would observe, that swearing or vowed to the Lord, is not a *stated*, but an *occasional*, or extraor-

" of the matter contained in it, but also in respect of the authority of God the Creator who gave it. Neither doth Christ, in the gospel, any way dissolve, but much strengthen this obligation," Chap. xix. sect. 5. If to weaken a thing, be to render it weaker than it originally was, it follows, that to strengthen any thing, [e. g. the obligation of the moral law,] is to make it stronger than it originally was. It is obvious, however, that Christ in the gospel neither did, nor could add any thing to the authority of God, it being the highest authority possible. Christ, as Mediator, received authority from God; and therefore could add nothing to the authority of his law. Our Confession however asserts, that he has much strengthened the obligation of the law. Hence it follows, that the authority of God is not the SOLE source of obligation to obey the law; His goodness to us, as well as his authority over us, obliges us to all holy obedience: or, as it is well expressed in our Shorter Catechism, "Because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments." Here we see three sources whence obligation to obedience arises, viz. the sovereign authority of Jehovah over us, his covenant-relation to us, and that redemption which he has wrought for us. With these, as with a threefold cord, we are bound. These, I may say, are the bands of the Lord, and of his Anointed. Under the first we naturally were, and could not but be: but under the last, we were brought by the coming of Jesus Christ. In his incarnation, obedience, and death, the love of God discovered itself in the strongest possible manner: and hence though nothing was, or could be added to the divine authority; yet much was added to the original obligation of the law resulting thence: for, by redemption, God has a new right over us to govern us henceforth by his laws †. We are bought with a price; therefore we are bound to glorify God, 1 Cor. vi. 20. Christ, in redeeming us, has much strengthened the original obligation of the law: and he who hath believed

† Picteti Theol. Chret. Vol. II. p. 37.

dinary duty; i. e. it is not to be done at stated or set times, as the Sabbath is to be celebrated every first day of the week; but at certain peculiar seasons on him is tied unto the obedience of the law by a new obligation\*.

The goodness of God lays us under obligations to repent, Rom. ii. 4. When he styles himself *his people's God*, this is a farther obligation to obedience †. According to this view of the matter, our obligation to serve God is daily on the increase; for daily doth he load us with his benefits: nay, I think I may safely say, that the obligations of the Redeemed, to obey their God, will rise and rise to eternity; his goodness ever pouring in upon them: every smile of his countenance will lay them under a new infinite obligation. For, as one well says, “ Benefits received are most powerful engagements to duty, Rom. ii. 4. and the greatest benefits are the strongest engagements ‡.” —The adult are under greater obligations than infants; and they who are favoured with *gospel-light*, than such as *sit in darkness*. Men’s obligations to duty rise in proportion to the talents wherewith they are furnished, and the circumstances wherein they are placed; for, with the *Judge of all the earth* it is a rule as invariable as just, *That unto whom much is given, of him shall much be required*, Luke xii. 48. Though we cannot add a greater degree of obligation to the law, yet we may come under a greater degree of obligation to it; as by other means, so by our own personal act of vowed or swearing unto the Lord: for having sworn, the law binds us to *perform* our oath, Matth. v. 33. But it did not bind to perform the oath, till once we had made it. The oath brings us under an additional obligation, which did not take place before. The law binds us to *perform* our oath, and our oath binds us to *obey* the law.

I know that on this point, as almost in every other, men take different sides, and that the doctrine of obligation, arising from a vow, with respect to moral duties, has been greatly controverted. Still, however, I am persuaded, that in some sense a

\* Practical Use of Saving Knowledge, Warrant III. Fig. 5.

† Ridgley’s Body of Divinity, Vol. II. p. (*mibi*) 239.

‡ Boston’s Body of Divinity, Vol. II. p. 129.

sions pointed out by providence, in connexion with the word. I humbly apprehend, that it is with religious swearing, as with judicial. There are no

vow does found an obligation even to moral duties, call it a new, a superadded tie, or what you please. To understand this, we must distinguish between the divine *Legislator's act* in his law, binding the rational creature to obedience; and the creature's *own act* or deed in binding himself to obey what the Lawgiver has enjoined. These are totally different; and, as I conceive, found two distinct kinds of obligation. The Lawgiver says, *Thou shalt have no other gods before me*, &c. Here is the obligation arising from the law. The man deeply impressed with a sense of the authority, holiness, and goodness of the law, echos back, *I will have no other gods before thee*, &c. Here is the creature's act, binding and obliging himself, in the strength of promised grace, to obey his God.

Now, the question is shortly this, Does no kind of obligation arise from the creature's *own act* in binding and obliging himself to obedience? Is he under no obligation to do as he has said? He certainly is: and if he do not, he is found a *liar* to the Lord. If he be not more strictly bound to duty than before, the venerable compilers of our Confession laboured under a palpable mistake when they say, that 'by a vow, we bind ourselves more strictly to necessary duties.' Observe, it is not said, we bind ourselves to things *merely lawful*, or *indifferent*; but we bind ourselves *more strictly* to necessary duties.—Now, it cannot be denied that the moral law binds us to these, whether we bind ourselves or not. It's obligation is previous to every voluntary tie under which we can lay ourselves.—Now, if a *new* obligation, or some *new degree* of obligation, be not taught in these words of our Confession, I know not what is.—It must be allowed, that they are in the comparative degree; and, if they have any meaning, must indicate a comparatively greater degree of obligation.

It is granted by those who differ from us, that a vow founds an obligation with respect to things *indifferent*: and if so, why not in things that are *otherwise* our duty? What solid reason

stated times wherein we are required to swear by God: this is a duty merely occasional, *viz.* when matters of importance require it; for, as our Con-

can be adduced, why the vow is obligatory in the one case, and not in the other? Is it indeed so, that in matters of *indifference* a vow has an obligatory force; but in matters of the *greatest importance*, it has none? Perhaps it will be said, that in the one case there is no obligation upon us previous to our vow, whereas in the other there is. But does the antecedent, original, and indispensable obligation of the law, cause that *no* kind of obligation can arise from our own deed? Are these two kinds of obligation, any how inconsistent with, or repugnant to one another.

It is a known rule, *subordinata non pugnat*. The obligation of a vow may be *ultimately* referred to the law, as originating from it. As it is the law which makes a vow to be a duty, for such it could not be unless commanded by the law, so it gives the vow its obligatory nature.—The law not only says, *vow*; it also adds, and *pay unto the Lord your God*, Psal. lxxvi. 11. But though thus the obligation of a vow be *originally* derived from the law, it will not follow that the vow itself does not *immediately* lay us under obligations to duty. As *derived power* is power still; so it is with *derived obligation*. The law, as was said above, binds us to *perform* our vow, and our vow binds us to *obey* the law; so sweetly do these two bonds coincide.

Put the case, that one man swear to another, that he will not injure his property, as did Ifaac to Abimelech, Gen. xxvi. 29.; nor take away his life, as did the men of Judah to Samson, Judg. xv. 12, 13.: and much the same did the emperor Sigismund to John Huss. Here he swears nothing but what he was bound to *prior* to his oath: For, by the sixth commandment, he was bound not to *kill* his neighbour. But does no additional obligation arise from this man's *oath*? Is he not bound by *new ties*, not to injure his neighbour's person? He certainly is. Prior to his oath he was bound to this, as he would not break the *sixth* commandment; but now he is bound to it, as he would not break the *third*, by taking Jehovah's name in vain;

fession well observes, ‘In matters of weight and moment, an oath is warranted by the word of God, under the New Testament, as well as un-

nor the *ninth*, in lying to his neighbour. Had he murdered his neighbour previous to his supposed oath, he would in some sense have broke one commandment only, the sixth; but now he breaks the *third*, *sixth*, and *ninth* commandments. His sin is highly aggravated; for, as our Larger Catechism expresseth it, Quest. 151. *it breaks many commandments.*

In many cases a man’s simple assertion is judged too weak to be trusted: something stronger must be given to terminate the strife, *viz.* an *oath*. Herein men agree to call in a third party, even the great God, to witness the truth. Deeming it insufficient to abide by the second table of the law only, they go back to the first; from the ninth commandment to the third, for the confirmation of what they say. To God they appeal as the omniscient witness, and the almighty Judge. But if such an appeal do not strengthen the obligation to do as they have said, to what purpose is it made? What is it but a taking the name of the *Lord in vain*? How would it sound to hear a man, after having given his great oath, saying to himself, or telling some confidential friend, ‘Though I have sworn, yet my oath lays me under no greater obligation than before: I am no more bound by it, than I was before it.’ The judge, and the party concerned, would readily and justly conclude that they had had to do with a deceiver. They thought they had a firmer hold of him by his oath; but now they find it otherwise: For he is persuaded that his oath lays him under no new, no further obligation.

The doctrine of our standards concerning the sacraments throws light on the present question. The sacramental *action*, especially in the Lord’s supper, is a *deed* of the creature, *viz.* his eating and drinking in remembrance of Christ’s death. Now, it is evident, that our standards uniformly teach, that such an act or deed lays us under obligations to serve the Lord. ‘The supper is expressly said to be instituted to seal our further engagement in and to all duties which we owe to Christ,’

'der the Old,' chap. xxii. sect. 2. Now, as there are no stated times appointed in the word, when we are to swear by God, so neither when we are

Confession, chap. xxix. sect. 1. What is *farther engagement*, but a *stronger obligation*? It is called a *farther engagement* to all duties which we owe to Christ: To these, however, we are *antecedently* bound by his law; but by the participation of the supper we are *farther engaged* to perform them. 'A sacrament, says our Larger Catechism, is instituted to *oblige* them that are within the covenant of grace to obedience,' Q. 162.

Now, if a sacrament *oblige* the partakers to obedience, is not this the same thing with saying, that the sacramental *act* lays them under obligations to duty? And what is the sacramental act but a *deed* of the creature? If the sacrament lay the partakers under *no obligation*, how can it oblige them to obedience? Will any be bold, or rather blind enough to say, that it *obliges*, but it *found*s *no obligation*?—'In baptism, we enter into an open and professed engagement to be wholly and only the Lord's,' Large Cat. Quest. 165. Does such an engagement lay us under *no obligation* distinct from what we were previously under? Are the unbaptized as much obliged to be the Lord's, as ye baptized are? It will be said, that in respect of original obligation arising from the law they certainly are. But still the question recurs, are they as much obliged in respect of *voluntary* or *personal engagement*? And here the answer must be, NO; for, into such an engagement they have not entered. We are taught, Quest. 167. that 'we must improve our baptism by serious consideration of—our solemn vow made therein; by our being humbled for our falling short of, and walking contrary to our engagements.' Here the obligation of the baptismal vow is still taken for granted: For, except it found some obligations, how can we walk contrary to our engagements? It will be granted, I hope, that *engagements* here signify the same thing with *ties* or *obligations*. In our Directory for public worship we are taught, that 'by our baptism we are bound to fight against the devil, the world, and the flesh.' We are bound to this by the law of God; bound to it, whether we are baptised or not. Mean-

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to swear *to him*. And thus it is with respect to fasting and thanksgiving; none of these duties are of a stated, but of an occasional, or extraordinary nature. And here again we have the suffrage of the venerable Assembly at Westminster, Confess. chap. xxi. sect. 5. ‘Besides religious oaths and vows, solemn fastings and thanksgivings, upon special occasions,—are, in their several times and seasons, to be used in an holy and religious manner.’

while the venerable assembly at Westminster thought it no heresie to say, that by our baptism we are *bound* to maintain such a warfare: we are bound by the law, and by our baptism too.

The doctrine of obligation arising from the sacramental act, with respect to moral duties, is of great antiquity in the church. About seventy years after the death of our blessed Lord, Pliny the younger, writing to Trajan the Roman Emperor, and giving him an account of his procedure in suppressing the Christians, tells him, that ‘they affirmed the whole of their offence, or mistake, lay in this, that they used to assemble on a stated day before it was light, and to sing together an hymn to Christ as God, and to bind themselves by a sacrament, *sequere sacramento obstringere*, not to any wickedness, but that they would not commit thefts, robberies, or adulteries; that they would not break their word; nor, when called, deny a pledge.’ Plin. Ep. Lib. x. Ep. 97.

If an obligation to duty arise from the creature’s deed in communicating, why not from his deed in expressly vowed? A vow concerning morals, either lays us under an obligation, or not: medium there is none. If it lay us under any obligation, call it a new *kind*, or a new *degree* of obligation, it amounts to much the same. An obligation it is; and being posterior to that arising *immediately* from the law, it may, in that view be called a *superadded tie*. If the vow lay us under no obligation, the consequences are obvious. If vows do not bind, they cannot be broken; and if so, broken vows are a chimera, and they unwise who, with tears, lament them.

The oaths or covenants into which the Old-Testament church entered, were not at *stated* times, but at seasons *painted out* by *holy providence*, and wisely observed by the people of God. What is always lawful, however, cannot but be sometimes expedient.

Suppose, therefore, that in these our degenerate days, there should be a very universal effusion of the holy Spirit; and that in consequence of this, the bulk and body of the nation should confess their grievous backslidings, abjure the abominations of Popery, and spontaneously enter into an oath to keep God's law, would any man deliberately say, that here they were going off the line of duty? For my part, I durst not for a thousand worlds. As nothing but the out-pouring of the Spirit can rightly dispose an individual to join himself to the Lord, and to vow a vow unto him; so, to this alone, and to no coercive measures, can the proper origin of national covenanting be assigned.— But this brings us to consider

The second prophecy we had in view, and it runs thus, *I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring. They shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's: another shall call himself by the name of Jacob: and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel,* Isa. xliv. 3, 4, 5. Here the believing seed are represented, not only as *saying with the mouth*, but also as *scribing with their hand*, that they are the Lord's.

Allowing that the description should be metaphorical, still it is certain, that their practice would not have been described under a metaphor which implied any thing unlawful or absurd. After all, I see no impropriety in understanding the *subscription* here, as literally, as that assertion, *I am the Lord's*. We are never to depart from the literal sense of scripture without necessity; of which there is not the smallest shadow here. Now, if *one* may subscribe with his hand unto the Lord, why may not *many* in a conjunct body? If *personal* covenanting be lawful, why not *national*?

But to be a little more particular in illustrating this prophecy, we observe, that in the words there is a manifest gradation: For, in the first Hemistich it is, *One shall say, I am the Lord's; and another shall call himself by the name of Jacob:* but the last runs, *And another shall SUBSCRIBE with his hand unto the Lord; and shall SURNAME himself by the name of Israel.*—As writing is a greater security, than what is merely verbal; so it is more to *subscribe* with the hand unto the Lord, than to *say* I am his. A surname is added for the sake of greater honour, or distinction, Mark iii. 16, 17. Acts xii. 25. and xv. 37.; and *Israel* was the new name given to victorious Jacob, Gen. xxxii. 28. The meaning of the passage is evidently this, that the spiritual, the blessed people, the Israelites indeed, shall testify their loyalty to God, and their love to his cause, in the strongest manner. They shall not only *say* that they are the Lord's; professing that they are no more their own, but wholly his, devoted to his service, and determined to obey him, as subjects

their king, servants their master, and children their father: but they shall *subscribe* all this with their hand; and thus, as with the strongest cords, bind themselves as living sacrifices to the horns of God's altar.—When the converts are said to subscribe with their hand to Jehovah, there is an evident allusion to federal contracts, which, for the greater security, are subscribed by the parties: compare Jer. xxxii. 10, 12, 44.

When the prophet tells us, that *one shall say, I am the Lord's; and another shall call himself by the name of Jacob*, &c. there is no opposition, as in the Corinthian clamour, 1 Cor. i. 12.; but a beautiful gradation, intimating, that soon as one joins himself to the Lord by faith, he will join himself to his visible church also, by professing his faith: or to speak in the new-testament style, such as are *added to the Lord*, are also added to *his visible church*, Acts ii. 41, 47. and v. 14.\* He who says, *I am the Lord's*, is no more different from him who calls himself by the name of *Jacob*, than the poor in spirit are from the mourners; or they from the meek, &c. Matth. v. 3, 4, 5. As in the one case, so in the other, these are not characters of different persons, but distinct branches of character, belonging to one and the same person. But supposing that different characters should be described here, and that therefore he who *subscribes with his hand unto the Lord*, is different from him who only says that *he is the Lord's*: All that can be inferred from this is, that

\* Every one, say Junius and Tremellius, in their note upon the passage, shall profess that they are the sons of God and the church.

the people of God are different with respect to the degrees of the spiritual life; some being *fathers*, others *young men*, and others *little children* only, 1 John ii. 13. Still it remains true, that it is as lawful to subscribe with the hand unto the Lord, as to say that we are his. *One shall say I am the Lord's*; that is, on the Lord's side, to fight his battles, and to plead his cause, compare Exod. xxxii. 26.: and *another shall call himself by the name of Jacob*. It is not said, he shall call himself *Jacob*, but by the *name of Jacob*; that is, he shall profess that he is of the *seed of Jacob*; he shall, in effect, call himself a *son of Jacob*, glorying in his spiritual extract, or pedigree: he shall call *Jacob* his Father. —The same style is used, Gen. iv. 26. *Then began men to call themselves*, or to be called, *by the name of the Lord*; i. e. they began to be called the *sons*, of God\*.

\* I know that some have a very different view of this passage, reading it, *Then began men PROPHANEly to call on the name of Jehovah*. So Ainsworth on the Pentateuch; so also Junius and Tremellius in their version.

It cannot be denied, that the verb לְנַמֵּד often signifies to pollute or profane, as in Gen. xlvi. 4. Lev. xix. 8. xxi. 4, 9. Psal. lxxxix. 34. Isa. xliv. 28. Ezek. xx. 9, 14, 22. xxiv. 21. And as little can it, that the same verb also frequently signifies to begin, as in Gen. vi. 1. xli. 54. Numb. xvi. 46. Deut. ii. 24, 25, 31. Josh. iii. 7. Judg. x. 18. xiii. 5. and xx. 40. 1 Sam. xiv. 35. Ezek. ix. 6. The question therefore comes to this, In which of the senses is the word to be taken, Gen. iv. 26? Whether, that *then men began to PROPHANE*, in calling on the name of the Lord? Or whether, as in our version, the French, and the Dutch, it should be simply read, *Then began men to call upon the name of the Lord?*

To decide the matter, we must consult the sacred original,

Another passage in the prophet Isaiah, chap. xlivi.  
6, 7. seems entirely decisive on this point; where  
we find God saying, *Bring my sons from far, and  
my daughters from the ends of the earth; even every*

together with the scope of the passage. The original runs thus,  
**אֵן הָיָה לְקַרְאַ בְּשֵׁם יְהוָה**, all the difficulty lies in the  
word **הָיָה**. The seventy seem to me to have read it as two  
words, **הִיא חָל**. The pronoun **הִיא** *ille*, and **חָל** the præ-  
terite of **הָגַל**, which sometimes signifies *to wait*, or *to hope*.  
For thus their version runs, **ἄντος ἡλπίσεν επικαλέσθε τῷ ὀνόματι**  
**χυρίου τοῦ Θεοῦ**; that is, *He* (*viz.* Enos) *hoped to call on the name*  
*of the Lord God.*

It is evident, however, that here, as in many other places,  
the seventy wandered from the true sense of the original. The  
word **הָיָה** is obviously the third pers. sing. masc. of the præ-  
terite of Hophal, like **הִסְבַּב**. It is impersonal and in the pas-  
sive voice. **לְקַרְאַ** is as evidently the infinitive in Kal, with  
the prefix **לְ**; and here the usual construction takes place, one  
verb governing another in the infinitive. That the verb **חָלַל**  
sometimes signifies *to profane*, and sometimes *to begin* a thing,  
we have just now seen; but that it anywhere implies both,  
with respect to one and the same subject, may justly be doubted.  
In rendering **הָיָה** by *captum est prophanari*, we ascribe  
two moods to it, *viz.* the indicative and the infinitive, while  
in the original it is only in the former. And as it is only in  
one mood, so I humbly judge it conveys one idea only, *viz.*  
that of *beginning to do a thing*. And herein I am supported  
by a number of the best Lexicographers; as Henricus Opitius,  
Buxtorff, Leusden, Pagninus, Simon, and the learned Dr.  
James Robertson of Edinburgh, who has so long filled the pro-  
fessor's chair with great honour to himself, and advantage to  
the church. All these famous Hebræans explain the word  
**הָיָה** by *cæptum est*; only Pagninus adds, that others translate  
it *profanatum est*.

But the phraseology suggests something still more decisive  
than these authorities. For it merits our attention, that when-  
ever the word **חָלַל** signifies *to profane*, it has always a noun

*one that is called by my name.* Who are they that are called by the name of the Lord? This passage furnishes us with the true answer, they are his

following it, either expressed, understood, or by way of affix. And therefore this noun it governs, as will appear to the learned reader, in consulting the passages quoted above. But when it signifies *to begin*, an affirmative mood follows it, as appears from the second class of scriptures quoted. In all of which, Num. xvi. 46. and Ezek. ix. 6. excepted, the verb חָלַל is followed with another verb in the infinitive. And it is obvious from the syntax, that it does not govern the nouns occurring in these two passages. See Stackhouse's history of the Bible, Vol. I. p. 147. According to this rule, the true reading of Gen. iv. 26. is, *Then began men to call upon the name of the Lord;* or, as the margin hath it, *To call themselves by the name of the Lord.*

This reading receives additional strength from the scope of the passage, which is not to describe a time of apostasy, but of reviving to the church. For it stands evidently connected with the history of Seth, the first of the promised seed after Abel, whom Cain slew. Seth's birth was as life from the dead to believing Eve; and that holy seed having a son born, her joy could not but increase. The beginning of the great apostasy is not described here, but in chap. vi. 1,—7. where we read how the sons of God, who had called themselves by the name Jehovah, mingled with the daughters of men; i. e. those who were born again, and therefore partakers of the divine nature, with those who had no other, no better nature than that which they brought into the world. Compare 1 Cor. iii. 3. *Are ye not carnal, and walk as men?* The revival of religion in Seth's time, is observed by several celebrated writers. As Zanchy De Natura Dei, Col. xxxvi. Turretin's Institut. Loc. 18. Quest. 8. Fig. 12. Brown's Causa Dei contra Antisabbatarios, Vol. I. pagina. 702. Pool's Annotations. Edward's history of Redemption, p. 29, 30. Saith the celebrated Witius, "The doctrine of salvation flourished in the mouth, and in the hearts of believers, who began בְּשָׁם־הָוֹה לִקְרָא; that

children: For, it is evident, that to be *called by his name*, is the same thing as to be *his sons and his daughters*. If therefore to be called by the name

" is, as Aquila translates it, Καλεόμενοι εν ονομάτι κυρίου, to be  
" called by the name of the Lord, Gen. iv. 26. and they were  
" called בָּנִי אֱלֹהִים the sons of God, in opposition to  
" the sons of men." De Æcon. Fæd. p. 440. And says he  
in another part of his valuable works, " The whole of worship  
" is termed a calling upon the name of the Lord. Of which,  
" if I am not mistaken, we have an example in the first age of  
" the world, Gen. iv. 26.—Then the name of Jehovah began  
" to be celebrated by a public profession; and thus the true  
" worshippers of God, distinguished themselves from idolaters  
" and carnal men: and they celebrated God by calling upon  
" him in public assemblies; and for this reason they were de-  
" nominated from Jehovah, and called the sons of God, in  
" contradistinction to the impious Cainites, and their followers,  
" who are called men, Gen. vi. 2." Exercit. In Orat. Dom.  
p. 39, 40.

To these observations, I cannot help adding a thought sug-  
gested by some eminent divines, *viz.* that in 2 Pet. ii. 5. Noah  
is called *the eighth preacher of righteousness*. They conceive  
that he is called the *eighth*, not in respect of his *person*, which  
word is by no means in the original, but with regard to his  
*title or office* as a preacher of righteousness. Now, if Noah  
was the eighth preacher of righteousness, publicly proclaiming  
the name of the Lord, it follows that Enos the son of Seth,  
was the first. For it is obvious, from the sacred genealogy,  
that Noah was the eighth from Enos. The line runs thus,  
Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, La-  
mech, Noah, Gen. v. 1 Chron. i. Luke iii. And if Enos, the  
son of Seth, was the first famous preacher of righteousness, we  
see with what propriety his time is marked out as that wherein  
men began to call upon, or to call themselves by the name of  
the Lord. Pearson on the Creed, p. 113. Charnock, Vol. I.  
p. 481.

Whether the textual, or the marginal reading be preferable,

of the Lord, be the same with being his children, it unavoidably follows, that to be called by the name of Jacob, is to be acknowledged for his children: and hence, for one to call himself *by the name of Jacob*, is to acknowledge that he *is one of his seed*. And do not we believing Gentiles do this? Is not our taking hold of the covenant made with Abraham, Isaac, and Jacob, an acknowledgment that we are their children? Is it not our honour, that being *wild olive branches*, we are *grafted into the good olive-tree*? taken into the covenant made with Jacob? Rom. xi. 17, 24. Is he not our spiritual father as much as Abraham? For, *if Christ's, then are we Abraham's seed*, Gal. iii. 29. He is *the Father of all them that believe*, Rom. iv. 11.—Therefore, for one to call himself by the *name* of Jacob, is to profess the *faith* of Jacob; publicly to join himself to the spiritual seed, to boast in the blessing of imputed righteousness, and to walk in the Patriarch's steps: compare Rom. iv. 12.

But let us hear the venerable Vitringa on this head. ‘ To call one's self *by the name of Jacob*,’ says he, ‘ is, 1. To profess the *faith* of Jacob, and ‘ to follow and exercise the *worship* of his religion, ‘ and to pant after the *righteousness of God* by faith. ‘ 2. To place the height of our *salvation* and our

I shall not contend, as the original may equally bear both. And certain it is, that such as truly call upon the name of the Lord, do in effect call themselves *by his name*, Joel ii. 23. 2 Tim. ii. 19.

Mercer, as quoted by the learned Leigh, in his *Critica Sacra*, reads, *Cæperunt homines de nomine Domini vocari, scilicet, vocabantur Filii Dei*. And, says Vitringa, *Tum cæptum est appellari, de nomine Jehovah; h. e. dici cæperunt filii Dei*.

‘ happiness in the spiritual promises of grace, which  
‘ were anciently connected with the right of pri-  
‘ mogeniture. 3. To imitate and exhibit the vir-  
‘ tues of Jacob, integrity, modesty, patience, gen-  
‘ tleness, and the true fear of God. He who puts  
‘ on this disposition of mind, and demeans himself  
‘ after this manner, is a *true son* of Jacob. When  
‘ Jacob sees such men, of whatever people or na-  
‘ tion they be, he sees *his sons*, the work of *God's*  
‘ *hands*, and *his face is not ashamed*, as our prophet  
‘ had elegantly expressed it, chap. xxix. 22, 23 \*.’

\* Some tell us, that were the second and the last clauses of Isa. xliv. 5. understood in their literal sense, it would amount to this, that one would call himself *Peter Jacob*, and another assume the name of *Paul Israel*.

But had the like phraseology in other passages of holy scripture been duly weighed, such a thought could never have occurred to the minds of those who urge it, and that with an air of triumph. It is not said, that one shall call himself *Jacob*, or *Israel*: It is not said, that he shall call himself *by* the name of *Jacob*, or *Israel*, *after* the name of *Israel*; as it is said that Nobah took Kenath and called it Nobah, after his *own name*, Num. xxxii. 42.: or, as it is said of the Danites, that they built a city, and called the name of it *Dan*, by the name of *Dan* their father, Judg. xviii. 29. It is only said, that *one shall call himself BY the name of Jacob; and another surname himself BY the name of Israel*. Now, if this signify, that they shall be called *Jacob* or *Israel*, for the same reason it may be said, that in the days of *Seth*, men were called *Jehovah*: For, in Gen. iv. 26. the sacred phraseology is the same as in Isa. xliv. 5. *Then they began to call themselves by the name of Jehovah*. So Isa. xliii. 6, 7. *Bring my sons, says Jehovah, from afar, and my daughters from the ends of the earth; even every one that is called by my name*. Chap. lxv. 1. *I said, Behold me, behold me, unto a nation that was not called by my name*.

Will any man conclude from these passages, that the *children*

For one to say, *I am the Lord's*, and to despise any relation to Jacob, with whom the covenant of promise was renewed, is as gross an inconsistency

*of God are called Jehovah, or Lord?* Surely not. And as little can they that the literal sense of the controverted passage is, that *converts* shall call themselves Jacob, or Israel. The obvious sense of calling themselves by the name of Jehovah is, they professed that Jehovah was their God, and that they were his children. Compare Gen. iv. 26. with chap. vi. 2. Rev. xxi. 7. And, for the same reason, to call themselves by the name of Jacob, or Israel, must signify, that they profess themselves to be his spiritual seed. And his seed they are expressly called, in the verse but one immediately preceding: as also in chap. xlvi. 19, 25. This sense is abundantly confirmed from our prophet's phrase, chap. xlvi. i. *Hear this, O house of Jacob, which are called by the name of Israel,* i. e. as Vitringa justly observes, “Ye who are called the sons of Israel. For by how much the name of Israel was more glorious than that of Jacob, by so much it was a greater honour to be called a son of Israel than of Jacob.”

The same illustrious author observes, that we have a description of Jacob's spiritual seed in Psal. xxiv. 3,—6. And the finishing line of their character, he reads thus, “This is the generation of them that seek him, that carefully seek thy face. **THIS IS JACOB.** These are the true seed of Jacob.” He is an Israelite indeed, in whom there is *no guile*, John i. 47. And he a Jew, who is *one inwardly*, Rom. ii. 29.

Allow me to observe further, that though it had been said, the name of Jacob shall be called upon one, and the name of Israel upon another, the literal sense would not have been as is alledged, by those on the other side of the question. When dying Jacob invoked the angel's blessing on the lads, saying, *Let my name be named on them, and the name of my fathers, Abraham and Isaac*, Gen. xlvi. 16. His meaning was not, Let them be called Ephraim Jacob, or Manasseh Israel, &c.; but let them be called the *sons*, not of Joseph, but of Jacob, &c.: let them be acknowledged for my imme-

as to pretend a relation to the head, and to deny a connexion with the members: *If one be Christ's, then he is Abraham's, or Jacob's seed,* Gal. iii. 29. And being truly the one, he will not be ashamed to confess the other; nay, and to subscribe it with the hand. The Spirit being poured upon the elect, they believe; and believing, they also speak, 2 Cor. iv. 13.

They are here represented as believing with their heart, confessing with their mouth, and subscribing with their hand unto the Lord. But, say many, this subscribing is to be understood, not in a literal sense, but in a figurative. But why not in a literal sense? Surely the assertion, *I am the Lord's,* is to be so taken. David said expressly to the Lord, *I am thine,* Psal. cxix. 94. And Paul said, when speaking of God, *Whose I am,* Acts xxvii. 23.—If the saying, *I am the Lord's,* is to be taken in it's literal sense, without any figure; why may not the sub-

diate children, invested with the same priviledges, be heads of distinct tribes; and, as such, receive distinct inheritances. Pool's Annotations. When, according to the prophecy, Isa. iv. 1. *Seven women shall take hold of one man, saying, Let us be called by thy name,* the meaning evidently is, let us be called thy wives. Jehovah's people are said to be called by his name, Deut. xxviii. 10. 2 Chron. vii. 14. Isa. ix. 19. Jer. xiv. 9. and xv. 16. Amos ix. 12.—The temple is said to be called by his name, Jer. vii. 10, 11, 14, 30. and xxxii. 34. and xxxiv. 15.—The city of Jerusalem is said to be called by his name, Dan. ix. 18, 19.—The meaning of all which expressions cannot be, that the city, temple, or people, were called *God, or Lord;* but that there was a peculiar relation betwixt him and them; that in Salem he had placed his name, Deut. xii. 11.; that the temple was his house, and the Israelites his children.

*scribing with the hand* be so too? It is a well-known rule, that we must never forsake the literal sense of any passage, and flee to a figurative, without necessity. Now, what is the necessity here? May not men subscribe with their hand, what they have said with their mouth? What is the subscribing of a confession of faith, agreeable to the word of God, but a subscribing with the hand unto the Lord\*?

More than two hundred years after this prophecy, we have an instance when the church pledged their faith to God, not only by their *word*, and their *oath*, but also by *writing*, Neh. ix. 38. *And because of all this, we make a sure covenant, and WRITE it;*

\* I am far from being singular in taking the subscription here in a literal sense. ‘I wonder,’ says Guthrie, ‘that many not only do not speak it with their mouth, but that they do not swear and subscribe it with their hand,—which the scripture doth warrant, Isa. xliv. 5.’ *The Christian’s great Interest*, page (*mibi*) 228.

Boston, in his incomparable Treatise on the covenant of grace, page 76, says, ‘Neither would I discourage any serious souls from taking hold of God’s covenant of grace,—with all the awful solemnity of the most express words; yea, and of writing and subscribing it with their hands.’

Willison, at the end of the young communicant’s catechism, puts these words in the young communicant’s mouth, ‘And as an evidence of my sincerity, in this solemn profession, dedication, and engagement, I am willing to subscribe with my hand unto the Lord, as I am warranted, Isa. xliv. 5.’

Doddridge, urging the Christian to an express act of self-dedication to the service of God, observes, that ‘It may be in many cases most expedient—to do it in writing. Set your hand and seal to it, that on such a day of such a month and year, and at such a place,—you came to this happy resolution, that whatever others might do, you would serve the Lord.’ *Rise and progress of religion*, page 164.

and our princes, Levites, and priests seal it. Chap. x. 28, 29. And the rest of the people,—their wives, their sons and their daughters, every one having knowledge, and having understanding; they clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law.

Possibly it will be said, that whatever warrant may be drawn from Isa. xliv. 5. for personal covenanting, none can for national; for it speaks of individuals only, *One shall say I am the Lord's; ANOTHER shall subscribe with his hand unto the Lord,* &c. But what harm is there in numbers? *In the multitude of people is the king's honour,* Prov. xiv. 28. And is it not the honour of the King of glory, to have a *multitude* of subjects? Psal. cx. 3. One would think, that in the case of covenanting, the more the better.—I therefore must abide by it, that if *one* may subscribe with his hand unto the Lord; *multitudes, nations* may.

I humbly apprehend, that we have a remarkable accomplishment of this old-testament prophecy, recorded 2 Cor. viii. 1,—5. where the apostle saith, the churches of Macedonia—*first gave themselves to the Lord, and unto us by the will of God.* Observe, it was not every person apart only, or every family apart; but the *churches* that gave themselves to the Lord. And if the churches did so, it will not be denied, I hope, that they did it as churches; as churches united in this solemn dedication of themselves to God. It is quite natural to think, that this giving of themselves to the Lord, was as *public* an act, as that liberal gift which they lately made to his poor saints: neither of these were personal

acts, but ecclesiastic, done by the whole body of the church. And notice, that as they said, *We are the Lord's*, in giving themselves to him; so they called themselves, I may say, by the name of Jacob or Israel, in giving themselves unto the apostles, to be subject to them in the Lord. By the one act they publicly professed themselves to be the Lord's; and by the other, their subjection to his ministering servants. The apostles had a property in them, as in some sense theirs: theirs, as the flock is the shepherd's, to whose care it is committed by the proprietor. Hence that word of Paul, *Let ours also learn to maintain good works*, Titus iii. 14. \*

\* What were the number of the churches of Macedonia, we cannot say, nor is it necessary that we should. But scripture informs us of three in particular, viz. Philippi, Theffalonica, and Berea, Acts xvi. 12. xvii. 1,—4, 10,—12. Paul's Epistles to the two former, make a part of the sacred canon of scripture. These churches were elder sisters, I may say, to that of Corinth. For, in all these places, Paul had laid the foundations of a church, before he came to Corinth, Acts xviii. 1. From some one of these, and probably from Philippi, Paul wrote his second epistle to the Corinthians, about the year 58.; or, as others think, 60. And in this epistle, he tells the church at Corinth of the grace of God bestowed on the churches of Macedonia, in their being enabled by God to contribute so liberally for the poor saints at Jerusalem. *This, says he, they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God*, chap. viii. 5.

The great question is, in what manner these churches gave themselves to him. Was it sacramentally, or otherwise? In answer to this, I would observe,

1. That I cannot think this giving of themselves to the Lord is meant of *baptismal* dedication to him, and his service. They had been in a church-state several years before, by believing on Christ. Being thus united to the Head, they became members

Still it will be said, these churches were not *national*; and that therefore their act was no precedent for *national engagements*. We answer, that though not *national*, yet certainly what was so laudible in

of his mystical body. And it cannot be thought, that any considerable time intervened before they received the sign and seal of their ingrafting into Christ. It is to be presumed, that as in other cases, so with respect to them, baptism immediately followed the profession of their faith. Nay, we read of two families who were baptized at Philippi, on Paul's first arrival there; *Acts* xvi. 15, 33.; and there is no reason to think that the baptism of the Thessalonian or the Berean believers was long deferred. Compare *Acts* ii. 41.—In respect of baptism therefore it would appear, that the churches of Macedonia had given themselves to the Lord long ago; whereas the giving here is mentioned as a recent act, of the same date with their joint contributions for the poor saints at Jerusalem. Compare *Rom.* xv. 26.

2. As little does it appear, that this giving was made by the participation of the *Lord's supper*, wherein men dedicate themselves up to him. That sacred solemnity is never, in so many words, called a *giving ourselves unto the Lord*. Whenever it is spoken of, it is pointed out by some name, so plain, that he who runs may read; as the *Lord's table*, the *breaking of bread*, the *cup of blessing*, &c.: and it merits our attention, that it is always so designed in the first epistle to the Corinthians. Now, is it not natural to think, that if this had been intended by the Macedonian consecration, the apostle would have mentioned it as plainly in his second epistle to the Corinthians, as in his first? Therefore,

3. I strongly apprehend, though positive I dare not be, that that act, whereby the Macedonian churches gave themselves to the Lord, was distinct both from *baptism* and the *Lord's supper*, as much so, as the Israelites avouching the Lord to be their God, was from circumcision and the *passover*, *Deut.* xxvi. 17. And here, as I think, I have the suffrage of a celebrated Paraphrast, who says, ‘They first of all,—jointly surrendered up

them, cannot be unlawful to a national church, which consists of many parochial churches, or distinct congregations. What was lawful for the churches of Macedonia, cannot but be so too for the churches of Scotland, &c.\* I do not know

' and devoted their own selves, as a church, with all that they  
 • are and have, in a solemn manner, to the honour and ser-  
 • vice, influence, government, and disposal of the Lord Jesus,  
 • as their Head, Saviour, and King.' Guyse's Paraphrase.  
 —The learned reader may consult the famous Hoornbeek de  
 scedere ecclesiastico, in his *Miscell. Sacra*, Lib. I. p. 640,—647.  
 where he will find many excellent things concerning public  
 covenanting.

\* The late learned Mr. Jonathan Edwards, president of the college of New Jersey, who for soundness in the faith, solidity of judgment, strength of argument, and holiness of life, was justly reputed a star of the first magnitude, recommends *congregational covenanting* as a proper mean to promote the revival of religion. When giving a history of it's revival in New-England, he says,  
 ' Many, as I well know, have of late been remarkably engaged  
 • to watch, and strive, and fight against sin, and cast out every  
 • idol, and sell all for Christ, and give up themselves entirely  
 • to God, and make a sacrifice of every worldly and carnal  
 • thing to the welfare and prosperity of their souls: and there  
 • has of late appeared in some places an unusual disposition to  
 • bind themselves to it in a solemn covenant with God †.' And  
 nigh the close of that valuable Tractate, he says, ' To pro-  
 • mote a reformation, with respect to all sorts of duties, among  
 • a professing people, one proper means, and that which is re-  
 • commended by frequent scripture-examples, is their solemn,  
 • public renewing their covenant with God. And doubtless  
 • it would greatly tend to promote this work in the land, if  
 • the congregations of God's people could generally be brought  
 • to it. If a draught of a covenant should be made by their  
 • ministers, wherein there should be an express mention of those  
 • particular duties that the people of the respective congrega-

† *Thoughts on the Revival of religion in New-England*, p. 33.

what it is in a national church that offends so many. Supposing two churches equal in purity, but not in extent, certainly the greater is preferable to the less: a multitude of believers, to a few, Isa. liv. 1. To urge a precedent for a national church from the New Testament, is unreasonable and absurd; because in the time of the apostles' ministry among the nations, no nation had entertained the word: *The kings of the earth set themselves, and the rulers took counsel together against the Lord, and against his anointed,* Acts iv. 26. Nevertheless, in succeeding ages, what our prophet said, chap. lv. 5. was partly fulfilled; *Nations that knew not thee, shall run unto thee.* And the time, we trust, is hastening on,

'tions have been observed to be most prone to neglect, and  
'those particular sins that they have heretofore especially fallen  
'into, or that it may be apprehended they are especially in  
'danger of, whereby they may prevent or resist the motions of  
'God's Spirit, and the matter should be fully proposed and  
'explained to the people, and they have sufficient opportunity  
'given them for consideration, and then they should be led,  
'all that are capable of understanding, particularly to subscribe  
'the covenant, and also should all appear together, on a day  
'of prayer and fasting, publicly to own it before God in his  
'house, as their *vow* to the Lord: hereby congregations of  
'Christians would do that which w<sup>o</sup>uld be beautiful, and  
'put honour upon God, and be very profitable to themselves.  
'—Such a thing as this was attended with a very wonderful  
' blessing in Scotland, and followed with a great increase of  
'the blessed tokens of the presence of God, and remarkable  
'out-pourings of his Spirit.—A people must be taken when  
'they are in a good mood; when considerable religious im-  
'pressions are prevailing among them: otherwise they will  
'hardly be induced to this, but innumerable will be their ob-  
'jections and cavils against it.'

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when voices in heaven shall proclaim more loudly than ever, *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever*, Rev. xii. 15.

From these considerations it appears to me, that *national covenanting* is *lawful*; and if *lawful*, it cannot be *immoral*; and if not *immoral*, it must be either *moral* or *indifferent*: *indifferent* it cannot be, those on the other side of the question being judges. It therefore remains that it is a *moral duty*, yet not of a *stated*, but only of an *occasional nature* \*.

\* I cannot help thinking, that a *national covenant* is as *lawful* as a *national church*. To admit the *lawfulness* of the one, denying that of the other, seems to me an inconsistency. Every church is virtually in covenant with God. Baptism, according to our Shorter Catechism, doth signify and seal, not only our *interest in the covenant of grace*, but also our *engagement to be the Lord's*. Now, if every *individual* be engaged to be the Lord's why may not the *whole*, as one body engage in the most public and explicit manner to be for him, and not for another? Is it the oath that terrifies? Can there be an oath more *lawful*; can there be one as *honourable*, as that whereby we swear *allegiance* to the God of all grace? Shall it be *lawful* for *subjects* to swear allegiance to their *king*, and not for *Christians* to their *God*? They do not swear what is impossible for them to perform, *viz.* that they will *perfectly obey* his law; but that they will continue in their *fidelity* to him, and not *apostatize* from his truths and his ways. Nor do they swear this in their *own strength*, but in that which is in *Christ Jesus*, 2 Tim. ii. 1. Their promissory oath, like Jacob's vow, is grafted on God's promise to them, Gen. xxviii. 20, 21, 22. I candidly confess, that to me it appears strange, to maintain the *lawfulness* of *national Confessions of Faith*, and deny that of *national Covenantants*. A *national Confession* is in effect a *national Covenant*, inasmuch as the professing such and such things to be agreeable

The tide of controversy has often run high concerning the *perpetual obligation* of what our fathers did. Whether it bound *themselves* only, or their

to the word of God, necessarily includes a determined purpose or resolution to abide by them. And accordingly *our national Covenant* is called, *The Confession of Faith*. Every one who subscribes the Westminster Confession, subscribes it as the Confession of his faith: and hereby gives the highest security to the church, that he will support the doctrines therein contained, and oppose whatsoever is inconsistent with, or contrary to them. Nay, does not the formula, in use in the church of Scotland, bind and oblige to support Presbyterian church-government? What is all this but a covenant? a covenant binding one part of the church, *viz.* ministers. Now, if it be lawful to enter into such a solemn confederacy, agreement, or covenant, to maintain the truth revealed in the word of God, what can make it unlawful to enter into the like bond for the *faithful performance* of duty? If we may agree to maintain what the scriptures teach us to believe concerning God, why not to perform what duty God requires of man? Every argument adduced in support of the former, will be equally conclusive, I apprehend, in favours of the latter.

I know it is frequently asked, what warrant is there for a national Covenant? We may ask in our turn, What warrant is there for a national Confession of Faith, or for ordination-vows? Their answer to the one, will suggest a like argument for the other. Do they still put the pungent question, Is national covenanting, a ceremonial, or a moral duty? We ask them, Is the framing and imposing of Confessions of Faith, a ceremonial duty, or a moral? Is national fasting or thanksgiving a ceremonial duty, or a moral? They are as much bound to answer on the one side, as we on the other. But without answering one question by proposing another, which is more calculated to silence than to satisfy, we answer to all these questions, in the words of the excellent Westminster Confession, That "religious vows and oaths, solemn fastings and thanksgivings, upon special occasions,

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posteriority also? Men can bind their posterity in civil cases, as appears from the case of Israel and the Gibeonites, Josh. ix. 15, 19. compared with 2 Sam. xxi. 1,—14. \* And, if I can bind my children to man, 1 Sam. xx. 42. why not to God, who is greater than man? Be this as it will, I apprehend we need not much perplex ourselves concerning the matter. Our ancestors could neither bind themselves nor us to any thing sinful. Moral duties are obligatory on men, previous to all purposes, promises, vows, covenants, and engagements. ‘A vow,’ says our Confession, chap. xxii. 6. is ‘that whereby we more strictly bind ourselves to necessary duty.’ Now, to serve the Lord, and to wage war against the enemy, is obligatory on us, independent of what our fathers did. ‘The sacrament of baptism signifies and seals—our engagement to be the Lord’s.’ Shorter Catechism. All the question therefore is with respect to the obligation upon us, arising from our father’s solemn confederacy. But if our hearts be suitably impressed with a sense of the divine authority, and the inviolable obligation of God’s law, we need not be much moved as to this.

It cannot, however, but be an additional comfort to reflect that Jehovah was the God of our

“are, in their several times and seasons, to be used in an holy  
“and religious manner,” chap. xxi. sect. 5.

\* The Westminster divines having asserted, that an oath is not to be violated, although made to heretics, or infidels, Confess. chap. xxii. sect. 4. quote Josh. ix. 18, 19. and 2 Sam. xxi. 1. in support of their doctrine; a plain proof that they believed the oath made to the Gibeonites was *binding*.

fathers, by their own covenant-consent, Exod. xv. 2. They had before their eyes the glory of God, and the advancement of the kingdom of our Lord and Saviour, Jesus Christ. If their own testimony can be credited, their great end in covenanting was, that their posterity might, as brethren, live in faith and love, and that the Lord might delight to dwell among them. I cannot, therefore, but highly honour their memory. The judicious Boston, when dissuading from corrupting the covenant of grace, by making covenants of our own, says, ‘I have no design hereby to *disparage* ‘our covenants made for national reformation, by ‘our *godly* progenitors, and commonly called the ‘National Covenant, and Solemn League and Co-‘venant, on which God set the seal of his good ‘pleasure, in the experience of many. These and ‘the like are *covenants of duties*, consequential ‘enough to the taking hold of God’s covenant of ‘grace \*.’ So he. But how changed the Creed, and the conduct of many now, to whom these covenants are ample matter of mirth and of mockery! It is no how inconsistent, that the sons of Belial, who boldly break every yoke, pour a torrent of contempt upon them, but that men of an opposite character should, has often excited my surprize †.

\* View of the Covenant of grace, p. (*mibi*) 76.

† The assemblies and commissions of the church of Scotland, even since the Revolution, (as the worthy Willison observes in his Testimony, p. 30. adhered to by several ministers and elders), have frequently owned the obligation of our covenants, by mentioning the breaches of them among our causes of fasting, Assembly 1700, Act V. They lament “our continued un-“ faithfulness to God, notwithstanding of our Solemn Cove-

It is somewhat mysterious, that many who pretend no small regard to the Westminster Confession of Faith, can yet *ridicule* public covenanting, and *sneer* at the conduct of our ancestors. This at best is to love the progeny, and to lothe the parent. That celebrated Confession was compiled in consequence of the solemn League and Covenant, as appears from the first article of said covenant, from the act of the Assembly of the church of Scotland, approving the said Confession, and from the history of those times. The Covenant was taken and subscribed, *anno* 1643. The Confession was finished and approven, *anno* 1647. Both were designed as bulwarks against the common enemy. And a paradox it is, that such as revere the one, should ridicule the other.

But not to insist further on the lawfulness of public covenanting, on which indeed I have insisted long, I go on to another branch of the

“ nants and Engagements to the contrary.” Again, Assembly 1701, Act IX, they say, “ Our sins are the more aggravated, “ that they are against so many solemn repeated vows, and en-“ gagements, and covenants with our God, which have been “ openly violated and broken, by persons of all ranks, and “ treated with public contempt, indignities, and affronts.” “ We bless God, says Willifon, that determined our church to “ own these truths so openly,—and we desire heartily to join “ with them in declaring for the lasting obligation of our co-“ venants, seeing they bind us to nothing but what we were “ antecedently bound to by the scriptures of truth.” So the church of Scotland acted, *annis* 1700, and 1701. So Wil-  
lison, one of her most respectable members wrote, *anno* 1744.  
*Sed tempora mutantur, & nos mutamur ab illis:* Times are changed, and we with them.

Improvement, natively arising from what was observed on the doctrinal part of the subject. And therefore,

5. Be zealous in the *cause of God and truth.* It is the express command, Rev. iii. 19. *Be zealous:* Every servant will act for his master, whether he be God, or Mammon. On whatever side one is engaged, he will seek to draw others after him: so it has been from the beginning. The woman no sooner ate of the forbidden fruit, but *she gave also unto her husband with her, and he did eat,* Gen. iii. 6. Soon as she had gone over to Satan's camp, she was zealous in his service: and in this she has had multitudes of followers. And if Satan's servants are eager to promote his interest, why should not God's be all as on fire to enlist sinners unto him? He has given them a *banner,* and why should they not *display it because of the truth?* Psal. lx. 4. What loyal soldier, but will count it honour and duty to engage others in the service of his king? And shall the children of this world be always wiser and more zealous in their generation than the children of light? Shall the slaves of Satan be more zealous to propagate his lies, than the sons of God to promote his truth? Surely you have a better right to speak for God, than they for the devil. Your reward shall be infinitely better; and as your cause is so, why not be zealous in it? The hottest place in the fiery oven awaits the ring-leaders in vice; whereas, *They who turn many to righteousness shall shine as the stars for ever and ever,* Dan. xii. 3.

That lukewarmness, so characteristic of many

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professors, would tempt a stranger to think that they doubt of the truth and goodness of the Christian cause, while it confirms enemies in their prejudices: *It is good, says the apostle, to be zealously affected always in a good thing,* Gal. iv. 18. If therefore the cause of Christ be so, let your zeal be kindled into an holy flame. And blush not to be active for him, who bled and died in behalf of sinners. If he lifted your heads from off the block, is it a great thing that ye lift up a standard for him? To this ye are inviolably bound by the strongest ties of interest, gratitude, and duty. Is it still a day of good tidings to sinners; and do you hold your peace? Have ye tasted that the Lord is gracious; and can ye forbear to cry, *Come and see?* Have ye got a sight of Christ yourselves, and would ye not have all men to be charmed with his beauty? Have ye been allured to his standard, and would ye not unfold it's beauties to others? Would ye not, in your various stations, teach every man his brother, saying, *Know ye the Lord? Go through, go through the gates,* faith the Lord; *prepare ye the way of the people: cast up, cast up the high way;* gather out the stones, lift up a standard for the people, Isa. lxii. 10. Every Christian in his station, should be an advocate for God, and lift up a standard for him.

Only let your zeal be according to knowledge. Let light accompany the heat. Let no one be hurried on with a blind, a furious, or indiscreet zeal. Take heed what manner of spirit ye are of. Let not the adversary's enmity kindle yours. Let the edge of your zeal be sharpened, not against the

persons, but against the errors, and ungodliness of men. Remember that *the wrath of man worketh not the righteousness of God.* In the exertions of holy zeal, let your eye be fixed on the Captain of your salvation, as your great pattern. The zeal of his Father's house *ate HIM up*, John ii. 17.; but it never devoured others. All along it was checkered with the greatest meekness. He would not call for fire from heaven to consume his enemies: nor is it his will that it should be kindled on earth for that purpose†. In this be the followers of Christ. Let meekness shine forth amidst the highest fervours of zeal. Mingle not your unhallowed fire with that of God's altar. Mistake not the one for the other. To the boldnes of the lion, add the mildness of the lamb; *In meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth,* 2 Tim. ii. 25.

6. Keep up an *abborence of Popery* in particular. Whatever be the sins or the errors of the times, against these in a more particular manner, should a standard be lifted up. Errors as well as fashions have their times. But against present errors we should display the banner of *present truth*, as the word is, 2 Pet. i. 12. Some errors die with their authors, and are buried as with them. To testify against them is unnecessary; to name them may be dangerous, as the opening of a pest-house. We

† This has a reference to the Glasgow-mob, in February, 1779.; when a Papist's dwelling-house was set in flames, and burnt to the ground.

must not raise an old heresy from the grave; but rather cover it, as with the tomb-stone of silence.

The word of our testimony must be plain and pointed against the enemy, in whatever form he may make his appearance. On whatever ground he affects to set up his standard; there, in the name of our God, we must set up our banners: against whatever truth his enmity discovers itself, there our ardour should rise into a flame. His enmity should be as a whet-stone to our zeal. In every age of the church there has been what Christ calls, *The word of his patience*, Rev. iii. 10. And what if Popery once more prevail among us, to try the patience of the saints? Certainly it is greatly on the increase at present: against it therefore let your zeal be awakened, your indignation roused. And if you would keep up your zeal in a lively degree, grow in the knowledge of the truth; and let your faith be strong and steady. The Bible is the bulwark against Popery: the Bible believed. Though this be a land of Bibles, yet we see the enemy coming in: Why? Because the Bible is laid aside by many. It is not having it in our houses, or our hands; but believing it in our hearts, that will be our preservative against Popery. No man can truly believe the Bible, and be a Papist. As soon may he serve God and Mammon. *Search the scripture therefore daily*, as did the noble Bereans, Acts xvii. 11. And be not as the abject slaves of Rome, who must not examine the papal doctrine with the same liberty that they did the apostolic. *A Thus saith the Lord*, will bear you up against the most arbitrary dictates of the man of Rome, as

the divine promise will arm you with intrepidity amidst all his fulminating anathemas.

Popish doctrine is introductory to Popish flames. And hence, if the one gain the ascendant in a land, the other may soon reduce the heretics to order, or to ashes. The former is making it's way; and unless the Lord stop it's career, the latter may at last be kindled. Be wise, and prepare for the worst. Count the cost of the Protestant name, that, dear as it may become, ye sell it not. Hold your Bible fast, and drop it not, till you ascend to see it's Author. Daily make your prayer to him as the God of your life, that as *your days are, so may your strength be*: that he would grant you, according to the riches of his glory, to be strengthened with all might, by his Spirit, in the inner man, Eph. iii. 16. That if called to a martyr's fire, ye may have a martyr's faith. (*Burkit*). In this case you shall show the highest abhorrence of Popery; giving the most striking testimony against it's abominations, as did that martyr, who, though she could not dispute for Christ, could die for him.

7. If ye would lift up a standard in the name of the Lord, O see that ye *shine in holiness*. Arise, and shine, O Christian, *For thy light is come; and the glory of the Lord is risen upon thee*. Thou hast not only the most perfect precept of the holy law, the most animating motive, the holiness of the Law-giver, who says, *Be ye holy, for I am holy*, 1 Pet. i. 16.; but also the most perfect pattern the example of *the holy one of God*. The *true light* is already come; the *Sun of righteousness*, the *brightness of the Father's glory*, is arisen upon the church.

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Arise, therefore and shine. *Put on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof,* Rom. xiii. 14. Put him on as a pattern, as well as a propitiation.

*Christian*, signifies one that is *anointed*, viz. with the oil of the holy Spirit. Ancient and honourable name! Acts xi. 26. Ye assume it; be all solicitude to prove your title. Know it is not words, but works that will demonstrate your Christianity. What an honour to the primitive Christians, who could say, Great things we do not *speak*, but we *live* them! Ye cannot acceptably lift up a standard for the Lord, while destitute of the Spirit of holiness. *They that are in the flesh cannot please God,* Rom. viii. 8. Without holiness of heart and life, all is naught. Though your body were to burn at a Popish stake, if ye are not holy, it shall profit you nothing, 1 Cor. xiii. 3. Long as the flesh with its lusts and affections have dominion over you, ye are under the REIGN OF THE BEAST. The openly profane have his name, as on their foreheads, while hypocrites have it in their hand; and so make a shift to hide it. The Protestant name will not protect from the wrath to come. Much carnality may lurk under it; and, in innumerable instances, has. However splended your profession may be, and flaming your zeal against Popery; long as ye indulge yourselves in sin, you are in the gall of bitterness, and the bond of iniquity. Dream not therefore of wrapping yourselves in the cloke of the Protestant profession, and so being safe: No, no: *Without holiness no man shall see the Lord.* The carnal Protestant shall in the end be led forth with

the worshippers of the beast, whatever distance and opposition he may affect at present. Different as their paths may seem, they infallibly lead to one common goal. *The beast and the false prophet, together with them that worship his image, shall be cast into a lake of fire burning with brimstone,* Rev. xix. 20. *And so shall the fearful, and unbelieving, the abominable, and murderers, and whoremongers, and all liars,* chap. xxi. 8.

Trust not therefore to the Protestant name, but press after the power of godliness. Shine as lights *in the midst of a crooked and perverse nation;* holding forth the word of life, and lifting up a standard against the enemy. Holiness was man's glory in his primitive state. The enemy saw it, and gnashed his teeth for indignation. Succeeding in his temptation, man was stripped of his robe of innocence. To destroy the works of the devil, was the Son of God manifested; and therefore to renew the image of God in man. Holiness is the beauty of the rational creature, the great promise of the new covenant, the badge of a Christian, and the livery of Christ. *Thy people,* says his Father to him, *shall be willing in the day of thine army, in the beauties of holiness,* Psal. cx. 3. Christ's voluntaries are all clothed with the beauties of holiness, and the armour of light. They are as so many kings and priests unto God. As the seed royal, holiness is their dres. As priests, HOLINESS TO THE LORD is engraven on their foreheads. *Israel is holiness unto the Lord,* Jer. ii. 3. The likeness of God is their shining ornament: and as so many living images of him, they are his glory in the world, Zech. ii. 8.

2 Cor. viii. 23. An upright man is the boast of heaven. With what an air of exultation, does God speak of Job to the enemy? *Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man; one that feareth God, and escheweth evil?* Job i. 8. Here the Lord glorrieth in his servant. He is *a crown of glory in the hand of the Lord, and a royal diadem in the hand of his God,* Isa. lxii. 3. So true is it, that the saints are as the stones of a crown, lifted up as an ensign, Zech. ix. 16. In holiness they shine as the sparkling gems, thereby they are lifted up as an ensign, that men seeing them may turn to the Lord. Holiness is a banner displayed in the midst of the world, which lieth in wickedness, And, O the honour of that man who bravely displays it in the face of every foe! At such an honour grasp. Be not ashamed of Christ, or his words. Let your life speak aloud for him. For herein are *He and his Father glorified, that ye bear much fruit.* A steady course of obedience to the divine law, as in the hand of the Mediator, is the noblest testimony that can be given for God. After it therefore do you incessantly labour. *Whether ye eat or drink, or whatsoever ye do, do all to the glory of God,* 1 Cor. x. 31. Study holiness, as that without which ye can neither glorify God on earth, nor see him in heaven.

But while I would urge you to be zealous of good works, beware of passing over insensibly to the Popish camp, by trusting in them. To be zealous of them, is the character of the *peculiar people,* Tit. ii. 14. But to put your confidence in

them as your righteousness before God, is the quintessence of Popery. There is a root of Popery in the hearts of the best. We cannot do what is good, but we are ready to be elated with pride, and to cast an adulterous look to the law of works. This, alas! is the dead fly which mars the precious ointment. Let us therefore beware of it. Let us not put holiness in Christ's place, nor confound the Spirit's work *in us*, with that of Christ *without us*. Holiness is necessary, absolutely necessary, rather as an essential part of our salvation, than as a condition of it. We are not saved *by good works* †.

† This word *condition* has been the occasion of no little noise in the church. Some have struggled hard for it, as the very Shibboleth of orthodoxy. Others with no less warmth, have rejected it, as improper, erroneous, and absurd. Numbers who have embraced another gospel, use it in the most pernicious sense, making faith, repentance, and new obedience, the conditions of our acceptance and salvation, much in the same sense, that Adam's sinless obedience was the sole condition upon which he was to obtain life. Such men seek righteousness not *by faith*, but as it were *by the works of the law*, Rom. ix. 32. Their doctrine is not the glorious gospel, but a new covenant of works, *Do and live; work and win*. These legal teachers have brought the word *condition* into such universal disrepute among many of the godly, that they reject it as absurd. Mean while, I am inclined to think, that the dispute among many, is a mere logomachy. The venerable Assembly at Westminster, teach in their Larger Catechism, Quest. 32. That *faith is the condition which interests us in Christ*. And to me it is somewhat mysterious, that many who profess the highest attachment to our Confession and Catechisms, decry the word *condition*, when applied to faith, as if it were ready to convey some idea unfriendly to grace. This is in effect a tacite condemnation of that Assembly, whose character for orthodoxy is justly so high.

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No: we must undergo a *saving change*, ere we can do any thing truly good and acceptable unto God; or, to use the apostle's emphatic style, *We must be his*

Modesty would make a man rather suspect his own intellectual weakness, than the views of such a constellation of divines.

One of the most judicious friends of the doctrine of grace that I know, *viz.* the blessed Boston, acknowledges that *faith* and *holiness*, may be called *conditions of connexion in the covenant of grace* \*. He also teacheth, that there is an use of conditional phrases in the administration of the covenant †. Now, if conditional phrases be used in administrating God's covenant to sinners, I ask, what is it that makes these phrases conditional? Is it not a condition? To acknowledge that a phrase is conditional, and to deny that there is any condition couched under it, is much as if one should say, such a person is beautiful, but there is no beauty in him: such a one is strong, but he has no strength. As nothing but beauty makes beautiful; so nothing but a condition, implied or expressed, makes a phrase conditional. We have no authority to tell any sinner in an absolute manner, *Thou shalt be saved*. We can only speak in a conditional manner, *Believe, and thou shalt be saved*, *Acts xvi. 31.*; or, *If thou shalt believe, thou shalt be saved*, *Rom. x. 9.* Beyond the conditional *if* we cannot go. No man can deny that the word *if* is a conditional particle, *Gen. xlivi. 4, 5. Josh. ii. 14.* As little can it be denied that this word is used, not only with respect to faith, but also with respect to holiness, *Rom. viii. 13. If ye through the Spirit do mortify the deeds of the body, ye shall live.* Mean while, this bears no prejudice to the precious doctrine of grace. Still that is true which the apostle saith, *Eph. ii. 8. By grace are ye saved, through faith, and that not of yourselves; it is the gift of God.* Salvation is his gift; and so is that faith, through which we are interested in his salvation. From this it evidently appears, that faith and holiness are not conditions in a legal sense, founding our right or title to salvation. No; they are as truly purchased by Christ's righteousness, as our seat in heaven is. His righteousness alone,

\* *View of the Covenant*, p. 83.

† *Ibid.* p. 255.

*workmanship, created in Christ Jesus unto good works,*  
Eph. ii. 10.

Know, therefore, that it is not by a righteous-

purchased the inheritance incorruptible, undefiled, and that fadeth not away. But faith and holiness are the appointed means whereby we enter upon the possession of that inheritance. They respect the order wherein we go to possess it; imputed righteousness alone founds our right to it, as the price paid. The gospel-offer is not, *Buy, and then your right is good:* But *take and have,* receive that ye may possess. And therefore when it is called a *buying*, it is such a one as is *without money, and without price*, Isa. iv. 1. Christ bought, that we might have a right; by faith we receive him, and possess what is his.

This last is as necessary in its place as the first: for it is not sufficient that Christ has purchased salvation. We must believe in him, otherwise his salvation shall never be ours: *We shall not see life*, John iii. 36. It is not enough, that some precious commodity is bought for us by a friend. If we reject him and it, we must be as poor as ever. Christ purchased *white raiment* for us, but we with our own hands must put it on, that we may be clothed, Rev. iii. 18. His work does not supersede the necessity of our act of faith. He purchased the crown of glory, hung up as the prize at the end of the goal, and we must run that we may receive, 1 Cor. ix. 24. Phil. iii. 14.

From all which, it is evident, that faith and holiness are conditions of *order or connexion* in the covenant of grace. That God whose covenant it peculiarly is, hath established a certain order or connexion wherein he will bestow his precious gifts: an order as irreversible as the covenant of the day and of the night. Not only are these gifts always conferred in one and the self-same order, without one instance of variation; as in number, one goes before two, two before three, and so on; but such the œconomy of grace, that one gift is that whereby we receive another. So "faith is an instrument, by which we receive and apply Christ, and his righteousness," Larg

ness wrought in you, or by works of righteousness, which, through grace, we are enabled to do, that we can be saved? No: that righteousness which

Catechism, Quest. 73. The God of all grace bestowing his gifts in this stated, this invariable order; may it not be said without offence, that he will give none the second gift, but on condition, that they have the first? Nor the third, but on supposition that they have the second? His appointed order he will not break; nor shall the rock he removed, no not for *the elect's sake*. He will enrich none with his tried gold, till first he give them a hand to receive it. He will make them active in order to possession or enjoyment.

Such only as receive Christ, have a *right to become the sons of God*, John i. 12. Our title to that dignity, turns on our reception of the first-born among many brethren: our life, on our coming to him, John v. 40. Though the gospel-offer gives us a right to Christ, so that it is warrantable for us to receive him, yet till we actually receive him, we cannot have the power, right, or privilege of adoption. Here privilege is evidently suspended on our act; and if so, why may not the one be called the condition of the other? *viz.* a condition of order or connexion.

One part of the great salvation stands related to another, as the various links of a chain. The first link is connected with the second; it with the third, and so on to the last. We cannot reach the second without the first; nor the third, till we have taken hold of the second. The God of grace, is also the God of order; and as from one golden link of grace, we must go to another, till we lay hold on that of eternal glory. Though every link of the chain be equally purchased by the Surety, this does not hinder but one part may be introductory to another: faith to holiness, and holiness to eternal glory, Rom. vi. 22. Gal. vi. 8.

It has been said with more shew than solidity of reason, that faith and holiness being promised in the covenant, can have nothing conditional in them, inasmuch as they cannot be both conditions and promises, and nothing can be the condition up-

the Surety fulfilled in the days of his flesh, and which he finished on the cross and in the grave, that and that alone is the righteousness whereupon

on which it itself is obtained. We must again observe, that the Westminster Assembly, discerned no impropriety in reckoning faith both a condition of connexion, and the subject-matter of a promise, Larger Catechism, Quæst. 32. Consider faith as a duty, and it is required of us : consider it as a grace, and it is promised by God. The grace promised must be given to us, before the duty required can be done by us. We must have eyes to see, hands to receive, and feet to run. Still, however, these spiritual actions are as necessary, as the new spiritual powers from which they come. The precept and the promise are not contrary to each other. But as the two cherubims overshadowing the mercy-seat, they most harmoniously agree. The promise does not weaken our obligation to the precept. The grace promised is the Lord's, the duty is our act : *He worketh in us to will and to do*, Phil. ii. 13. And being thus wrought upon, *We are willing*, Psal. cx. 3. Being *created unto good works*, we do them, Eph. ii. 10. But does this hinder God to suspend some of his other acts upon these of ours ? e. g. His giving a pardon, upon our faith: and his receiving us into glory, after a course of holy obedience, Heb. xii. 14. And what though a thing cannot be the condition of itself, yet it may of another. So faith may be the condition to interest us in Christ, and holiness may stand connected with a state of glory as the mean with the end, the seed with the harvest. And sure I am, none can reap, but upon condition that they sow.

After all, it were much to be wished, that in using or rejecting the word *condition*, men would explain in what sense they do either. This might often prevent that *striving about words*, from which the apostle so strongly dissuades, 2 Tim. ii. 14. And therefore, when I say, that holiness is not a condition of salvation, I do not mean that it is not a condition of connexion, but that it is not a condition in the sense of those who justle it as into the place of Christ's imputed righteousness, founding

turns your title to eternal life. By it alone ye can be justified; and therefore in it alone, as the price paid, do you ever glory. That *gift of righteousness* let your faith receive; and on it, as a rock, let it rest for justification and eternal life. In this manner only, and in no other, can ye obtain both.—For, as the prophet said, and after him the apostle, *The just by faith, shall live*, Hab. ii. 4. Rom. i. 17. Gal. iii. 11. Heb. x. 38. They, and they only who seek justification by faith, shall live; while all who seek it by works, shall die. \*

our title to glory upon it. I consider salvation in a large sense, including all that is wrought in us from the entrance of the Spirit into our dead souls, till we sit down on a throne of glory. Salvation from sin, is a great part of Christ's salvation, Matth. i. 21. Tit. ii. 14. He saves us by the washing of regeneration, &c. Tit. iii. 5. The new nature is as much purchased by him, as the new Jerusalem is: our meetness for heaven, as well as our right to it.

\* Our version, in the passages quoted, uniformly reads, *The just shall live by faith*. But certain it is, that the original order is that which we have followed, *The just by faith shall live*. The prophet's words have a pronoun not mentioned by the apostle, and in the Hebrew they stand thus, וְצִדְקָה בַּאמְנָה יְחִי. The affix at the second word, is commonly interpreted by the possessive pronoun, *his*. *The just by his faith*, ex fide sua. Accordingly the generality of translators, as well as our own, read it, *The just shall live by his faith*; that is, by his own faith, not by the faith of another. But I am persuaded that this, though true in itself, is not the meaning of the Holy Ghost in this passage. The affix seems better rendered by a personal pronoun, *The just by the faith of him*: *fide illius*, as Witsius hath. Accordingly the whole sentence stands thus, *The just by the faith of him shall live*; that is, by the faith of Christ: compare Gal. ii. 16.

8. And lastly, lift up a cry to the Spirit of the Lord, that he would *do as he has said*. Turn the text into a prayer, and say, ‘ O thou Spirit of the

To vindicate this version I would observe, with some excellent critics, that our blessed Saviour is mentioned in the preceding verse as about to come; though, as our version runs, it relates not to a *person*, but to a *thing*, viz. the vision. The word ΠΝΩ is considered by these critics as a noun, not a verb; and they translate it *index*, *præco*, or *testis*. Hence the whole verse is rendered thus, *For the vision is yet for an appointed time, but at the end the Publisher, or Preacher, who shall not lie: though he tarry wait for him, because he will surely come, he will not tarry.* This reading, applying it to a Person, the great Publisher or Preacher, Isa. lii. 7. who came to *preach good tidings*, to *proclaim liberty to the captives*, chap. lxi. 1. and to *seal up the vision*, Dan. ix. 21.; who preached the righteousness and the salvation of God; his loving-kindness and his truth, Psal. xl. 9, 10.; the glad tidings of his kingdom, Mark i. 14. Luke viii. 1.: this reading, I say, is perfectly agreeable to the original, and not a little countenanced by the apostolic accommodation of this passage to our Lord's second coming, Heb. x. 37. *Yet a little while, and he that shall come will come, and will not tarry.* For Christ's first coming being preparative to his second, what the prophet spoke of the former, the apostle might justly accommodate to the latter. Taking things thus, the *him* mentioned, Hab. ii. 4. is the same with the *him* in the preceding verse, and whose coming is there so peremptorily promised. *Though he tarry, wait for him:—the just by the faith of him shall live.* Therefore the *him* here is not the *subject* of faith, or the man believing, but the *object* of his faith, who was to come, Matth. xi. 2. Compare Gal. ii. 20. *I live by the faith of the Son of God*, i. e. by the faith which hath him for its author and its object: I live by faith upon him. The prophet's three words,

*The-just by-the-faith-of-him shall-live,*

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are susceptible of two senses, equally agreeable to the analogy of faith. For the middle word may be constructed either with

‘ Lord, when the enemy is coming in like a flood,  
 ‘ lift up a standard against him, and put him to  
 ‘ flight.’ Sensible that all your efforts to stem the

the first, or with the last. Constructed with the first, the sense  
 is this, *The just by the faith of him,—shall live.*

But constructed with the last, the sense is,

*The just,—by the faith of him shall live.*

In the one case the middle word belongs to the subject of  
 the proposition, as Logicians speak; in the other, to the  
 predicate.

According to the first construction, *The just by the faith of him*,  
 The question may be put, what of such a man? And the an-  
 swer is, *He shall live*. According to the second manner of  
 construction, *the just*, the question may be put, What concern-  
 ing such a man? And then the answer is, *By the faith of him*,  
*(viz. the Comer) he shall live*. But though the middle word  
 may thus enter into a syntactic bond, either with the first or  
 the last, we must not think that the divine oracles are like the  
 Delphic, full of ambiguity, capable of whatever sense the  
 reader pleases, and in his hands as the clay in that of the  
 potter; or as a heap of stones before the builder: No.—  
 The sacred oracles have a certain, fixed, and determinate  
 sense: not a sense which we are to *make*; but to *find*, as al-  
 ready made. And therefore, the question is not so much con-  
 cerning the *possible* construction, as the *actual*: not what the  
 grammatical sense *may be*, but what it *really is*.—Since the two  
 senses mentioned above are equally agreeable to the rules of  
 syntax, the scope of the passage, and the analogy of faith, it  
 merits our attention which of them is intended by the Holy  
 Ghost; for, according to our Confession, ‘ The full sense of  
 ‘ any scripture is not manifold, but one,’ chap. i. sect. 9. As  
 to the true sense of this passage, *Hic est nodus vindice dignus*,  
 a knot here not to be loosed but by means of the Hebrew ac-  
 centuation: and except men allow themselves to be determi-  
 ned by it, the true sense of this place cannot be reached. No  
 other key but that of the accents can fit the intricate words.  
 For, divest the prophet’s words of them, and, as was observed  
 above, they are susceptible of two senses: but construct them

torrent will be utterly unsuccessful, unless the Spirit come: stir up yourselves to call upon him. As soon may ye blow back the tide with the breath of

according to the sacred punctuation, and immediately the ambiguity evanishes. For the first word being marked with a conjunctive accent, and the second with a distinctive, these two are thereby joined together in a syntactic bond, as the subject of the proposition; and the third stands separated from both, as the predicate, in this manner,

*The just by the faith of him,—shall live.*

Such the laws of the Hebrew accentuation, that the subject of a proposition is separated by a distinctive accent from the predicate, as Psal. cxi. 10. *The beginning of wisdom, is the fear of the Lord.* Prov. i. 7. *The fear of the Lord, is the beginning of knowledge.*

Taking the sense of the prophet's words therefore as determined by the original pointing, they present us with two of the cardinal and most consolatory doctrines of our holy religion; justification by faith in Christ; and the perseverance of the justified. The first is taught in the subject of the proposition, *The just by the faith of him;* and the second, in the predicate, *shall live.* Sinners become just, or are justified, not *by the works of the law,* but *by the faith of Christ,* Gal. ii. 16. *As many as are of the works of the law, or seek to be justified by them, are under the curse,* under the sentence of death, Gal. iii. 10. But those who are justified by the faith of Christ, shall live: They shall never come into condemnation, but are passed from death unto life; and live they ever shall, John v. 24. *Because Christ liveth, they shall live also,* John xiv. 19. How comfortable the thought, that we are justified by faith; and that being once justified, we shall never fall from that state!—We stand on firmer ground than Adam or angels did.

The sense wherein we have taken the prophet's words is strongly supported by the order in which they run, and the purposes for which they are adduced in the New Testament. Their order in the Greek is precisely the same with that in the Hebrew. 'Ο δὲ σιναὶ ἐν ποτε ψήσας, which, translated without any transposition is, *The just by faith shall live.* Now, a

your mouth, as put the enemy to flight by your own strength. Under this impression, cry to him who performeth all things for you, and who worketh all your works in you. Were the Spirit of supplication poured out, what a happy prelude would it be of his lifting up a standard against the enemy! But, alas! our silence indicates his absence. For, when present, he maketh *intercession for us with groanings which cannot be uttered*, Rom. viii. 26. When he exciteth the saints to pray, it is a sign, among a thousand, that he is about to go

transposition is not to be admitted without necessity, of which there is not the shadow here.

But the purposes for which these words are quoted, suggest something stronger still, in vindication of the sense we plead for. The apostle quotes them, Rom. i. 17. Gal. iii. 11. to prove justification by faith, and not by works. And how apt, how striking the quotation, when the words are left in their native order! *The just by faith, shall live.* From these words, *The just by faith*, the apostolic inference is clear, unavoidable, and must strike with conviction, *viz.* that no man is justified by the law, but by faith alone. In Heb. x. 38. the apostle quotes the prophet's words to prove the perseverance of the justified. Now, *The just by faith, shall live.* *We are not of them who draw back unto perdition, but of them that believe to the saving of the soul.* Here the propriety of the quotation is as evident as in the former instance. Nominal professors may draw back, and visibly fall away: Not so with the man that is just by faith; he shall live.

This passage being adduced to prove justification by faith, and the perseverance of the saints, it is observable, that in Rom. i. 17. Gal. iii. 11. the hinge of the testimony turns on the first part, *The just by faith;* and in Heb. x. 38. it turns on the last, *The just—shall live.* The learned reader may consult Witsius in Symbol. p. 39. Miscel. Sacra. Vol. I. p. 303, 630. Boston's Stigm. p. 33.

forth against the enemy; as was the sound of going in the tops of the mulberry trees, that he was gone forth to smite the host of the Philistines, 2 Chron. xiv. 15. But, ah! how mournful, when we must complain with our prophet, *There is none that calleth upon thy name; that stirreth up himself to take hold of thee!* Isa. lxiv. 7.

Let it not be so with you. Get ye to your knees, ye sons of prayer, and cry mightily to God: *Ye that make mention of the Lord, keep not silence: and give him no rest till he establish, and till he make Jerusalem a praise in all the earth,* Isa. lxii. 6, 7. If ye can do little or nothing else, surely ye may go to your God; and Hezekiah-like, tell him of the enemy, and of all his threatenings to destroy as with an over-running flood. As the famous Melvin prayed in his day, *anno 1609*, so may we in ours. ‘ It is time, O Lord, arise; it is time, O Lord, arise; it is time: for they have made thy word and law irrit and of none avail; they have left Jacob in servitude, and Judah in captivity: the heavenly sceptre of thy kingdom, they have wrested out of thy hand;—and they have broken down the hedge and walls of thy vineyard \*.’— And let us pray in the faith, that God will arise, and have mercy upon Zion; that the time to favour her, the set time shall come. Distressed she may, but destroyed she shall never be. The floods may swell, and menace an universal overflow. The ark may be tossed on the waters, but she shall ride out every storm, and survive her most inveterate

\* See Calderwood’s history, p. 614.

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foes. So we are warranted to believe; for it is written, *When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.*



P A R T IV.

Shewing, that when the Enemy comes in like a Flood, the Spirit of the Lord *shall lift up a standard against him.*

**W**E come now to the last general Head of discourse, *viz.* to illustrate and confirm the truth of the proposition in the text, that, *When the enemy cometh in like a flood, the Spirit of the Lord SHALL lift up a standard against him, or shall put him to flight.* And, in the illustration of this pleasant theme, let us attend to the following particulars.

S E C T. I.

*The Spirit of the Lord hath lifted up a Standard against the Enemy in all ages.*

**L**ET us look backward, and we shall see, that from the beginning, the Spirit of the Lord has, in all ages, lifted up a standard against the enemy, when he came in like a flood. The flood has never risen, but a banner has been displayed.

As often as the enemy has cast out water as a flood, so often has the Spirit lifted up a standard against him.—Allow me to select some instances of this consolatory truth.

On our *first parents* the enemy came in like a flood. Soon, soon did he sweep them from the plains of innocence, where they had lately walked with their God. He was ready to erect his trophies, and triumph over fallen man, as irrecoverably lost. How he rejoiced when he saw ICHABOD written, where of late, the glory, the image of the Lord had shone! But amidst all his infernal triumphs, the Spirit of the Lord lifted up a standard against him. *I will put enmity between thee and the woman, said the Lord; and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel,* Gen. iii. 15. Here was the standard first lifted up. The woman, so lately deceived, was pluckt as from the paws of the lion. The devourer is told, that she should be at enmity with him; which implies her victory over him, through the promised seed. Our parents standing as by the banner of the Lord, could shout and sing, *God is with us; Jehovah is on our side.* The threatening to the enemy was in effect the mother-promise to them. They did not more include all mankind, than it did all the subsequent openings of the promise. The banner displayed was inscribed with the incarnation, sufferings, and resurrection of the Redeemer:—his incarnation; for he was to be the woman's seed:—his sufferings; for his heel was to be bruised:—and his resurrection; for he was to break the serpent's head. What a standard was here lifted up

against the enemy! To him it was the beginning of sorrows, but an inexhaustible spring of consolation to the otherwise unhappy pair. Though banished Eden, they could build an altar in the wilderness, and call it, as in future ages, Moses did his, JEHOVAH-NISSI, *The Lord is my banner.*

In *Noah's* time the enemy came in like a flood; for the earth was filled with violence, and all flesh had corrupted their ways. But, lo! the Spirit of the Lord lifted up a standard by the hand of Noah, that preacher of righteousness. To *men* the *Spirit preached*, 1 Pet. iii. 19.; and with *men* the *Spirit strove*, an hundred and twenty years, Gen. vi. 3. Noah, the just, survived a deluge of vice, as well as that of water.

In *Abraham's* time the enemy had come in like a flood; idolatry prevailed, Josh. xxiv. 2. But, lo! the Spirit of the Lord lifted up a standard against him, in calling the patriarch from his country, and his kindred, and in promising that from him Messiah should spring. It is probable, that he, like his fathers, served other gods, till he was called from Ur of the Chaldees.

In *Moses'* time the enemy came in like a flood, and threatened to sweep away all the church of God, leaving them neither root nor branch. So high did the enmity swell, that all the male-infants were devoted to death, as soon as born, Exod. i. 16. But, O how gloriously did the Spirit of the Lord lift up a standard in the field of Zoan! How potent was the rod of God in the hand of Amram's son! What plagues did the enemy suffer by its means! He but stretched it out, and straight

Egypt's river was turned into blood, and into lice it's dust. Stroke succeeded stroke, till the enemy was glad to let Israel go, Psal. cv. 38. When it was told him that the people fled, the enmity of his heart began to swell of new, and he meditated nothing but vengeance. When he was just on the point of satiating himself with blood and prey, the standard was lifted up, the rod of Moses stretched out; and, lo! the waters of the red-sea fled to make a path for the chosen seed. As the promise to our parents was a threatening to the enemy, so the dividing of the sea, was salvation to the church, and destruction to him. The rod was again stretched out, the waters returned, and amidst them the enemy sunk as lead.—Thus the Spirit of the Lord lifted up a standard at the sea, even at the red-sea. There did he cause the church to rest, having covered the enemy with ruin, Isa. Ixiii. 11,—14. There the church's triumph was sung: And so shall the song of Moses and the Lamb, for ever and ever, Rev. xv. 3.

In the days of *David*, the enemy came in like a flood. The Philistines gathered together their armies against Israel. There went out a champion from their camp, who defied the armies of the living God: *Give me a man*, said the giant, *that we may fight together*. Full forty days, evening and morning he shewed himself, and sounded a defiance to all Israel. At sight of him they fled, and were sore afraid. But how soon did the Spirit of the Lord still the enemy; and, as out of the mouth of a babe, he ordained strength! The stripling, David, the son of Jesse, is sent by pre-

vidence from his father's flock, to lift up a standard against the enemy. In the name of the Lord of Hosts he went forth with his staff in his hand, his sling, and the five smooth stones out of the brook: and, in the name of the Lord, he did prevail. The haughty Goliath he slew, and the Philistines he put to flight. Such a deliverance wrought the Spirit of the Lord, by Jesse's youngest son, 1 Sam. xvii.

In the days of *Jehoshaphat* and *Hezekiah*, kings of Judah, the enemy came in like a flood, threatening to overflow Immanuel's land in it's breadth and it's length. But, O how did the Spirit of the Lord lift up a standard in both cases! The Lord set ambushments against the children of Ammon, Moab, and Mount Seir, who were come against Judah, and they were smitten, 2 Chron. xx. 22. On Sennacherib he sent a blast; an angel destroyed his army in a night, and, clothed with shame, he returned to his own land. Thus in Judah God was known; his name was great in Israel: there brake he the arrows of the bow, the shield, and the sword, and the battle. The stout-hearted were spoiled, they slept their sleep; and none of the men of might have found their hands. At the rebuke of Jacob's God, both the chariot and the horse were cast into a dead sleep, Psal. lxxvi. 1, 5, 6.

In the captivity, the enemy came in like a flood. Away the people of God were carried. By the rivers of Babylon they sat; on the willows they hung their harps; and they wept when they remembered Zion. But when the time to favour her, the set time was come, the Spirit of the Lord

lifted up a standard against the enemy, and turned again the captivity of his people. Babylon was taken by the Medes and Persians. And the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, *Thus saith Cyrus, king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me, and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem,* Ezra i. 2, 3. Here was a standard lifted up as by Cyrus the Lord's anointed, and to it the children of Israel were commanded to repair. The prophets, Haggai and Zechariah, prophesied to the people; and, said God, *My Spirit remaineth among you; fear ye not,* Hag. ii. 6.

In Mordecai's time the enemy came in like a flood. That adversary, wicked Haman, designed a blow at the root. His malice was great; and his power seemed fitted to execute all it could invent. He was prime minister of state; had his sovereign's ear; the servants bow, and numerous provinces at his nod. The decree was past; the church's execution-day was set; posts were dispatched with all possible haste, to announce the general carnage, and to let loose every bloody hound against the little, little flock of Christ, to destroy, to kill, and to cause to perish. Haughty Haman having obtained his wish, as he thought, sat down with his majesty to drink: and, doubtless, at every turn he wished success to his majesty's decree, *alias*, destruction to the peculiar people, the Jewish interest. But amidst

all this darkness, a star arose. Queen Esther having fasted and prayed to the God of heaven, next petitioned the king in behalf of the church; and, according to the royal word, her petition was granted, and her request, which was more than the half, yea, the whole of the kingdom. In the depths of adorable providence, God had brought Esther to the throne, on purpose to counter-work the enemy. Little knew Haman, that the scattered people had such a friend at court. Now, if ever, on the mount was Jehovah seen. The haughty enemy hung high on the gibbet prepared for Mordecai. By means of Ahasuerus, heathen as he was, and influenced by one of the worst of ministers, a standard was now lifted up against the enemy. *O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!* Rom. xi. 33.

The enemy came in like a flood in the time of the Maccabees, about 166 years before the coming of Christ. What an inveterate enemy was Antiochus Epiphanes! Having taken Jerusalem, he slew forty thousand of the inhabitants in three days; and sold as many more for slaves to the neighbouring nations. Not content with this, he forced himself into the temple, and entered it's inner and most sacred recesses: and, to offer the greater indignity to this sacred place, and to affront in the highest manner he was able, the religion whereby God was worshipped there, he sacrificed a great sow upon the altar of burnt-offering; and broth being by his command made with some of the flesh, he caused it to be sprinkled all over the temple.

He issued out a decree, that all nations, within his dominions, should conform to his religion, and worship the same gods, and in the same manner as he did: and herein he had an eye to the Jews, intending to extinguish their religion and their name. What an over-running flood was here! But, lo! the Spirit of the Lord lifted up a standard in the hands of Mattathias the priest. He dying, his place was more than supplied by Judas Maccabeus his son. He erected his standard, and led forth the Jews to fight the battles of Israel, against their common enemy, the Heathens that oppressed them. The motto of his standard, was a Hebrew sentence in Exod. xv. 11. *Mi-Camo-ca Baelim Jehovah;* i. e. *Who is like unto thee, O Lord, among the gods?* And these three words not being written at full length, but only in their initials, including that of the affix in the first, מְכָבֵבִי; that is, *MCCABI*, which make the artificial word *MACCABI*; all who fought under that standard were called *Maccabees*, and especially their captain \*. According to Daniel's prophecy, *The people who knew their God were strong, and did exploits*, chap. xi. 32. *They waxed valiant in fight, and turned to flight the armies of the aliens.*

Great was the power which Satan had in the world, when our *blessed Lord* and *Saviour* came. That enemy had come in like a flood, and with his delusions he deceived the nations. Him they worshipped, and to his oracles they repaired, to

\* Prideaux Connect. Vol. II. p. 184. Picteti. La Theol. Vol. I. p. 546. Note r.

consult him as their counsellor. But while the enemy was thus reigning without control, lo! God created a new thing in the earth; the Spirit of the Lord prepared a body for the eternal Son. *The Holy Ghost came upon the blessed virgin, and the power of the Highest overshadowed her*, as that tabernacle wherein, for a while, the incarnate God should dwell. Compare Luke i. 35. with Exod. xl. 34. In her womb, as the bride-chamber, he tied the marriage-knot between Deity and dust: For there, there *the word was made flesh; made of a woman*, John i. 14. Gal. iv. 4.

The true Prophet being come, the Heathen oracles were silenced. The Sun of righteousness arising, to their den went the beasts of prey: and this in accomplishment of what our prophet had foretold, Isa. ii. 18, 19. *The idols he shall utterly abolish: and they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his Majesty; when he ariseth to shake terribly the earth.* To the same purpose was the prophecy of Zechariah, chap. xiii. 1, 2. *In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin, and for uncleanness. And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets, and the unclean spirit to pass out of the land.*

That the oracles ceased at the coming of Christ, cannot be denied. Hence questions arose in the time of Tiberius, why the oracles had become dumb? Why dæmons did not work as formerly? And so

sudden and surprising was the change, that it struck the enemies of Christianity with terror and astonishment. Porphyry lamented that the angry gods answered nothing since Jesus came.

A most memorable instance of the ceasing of the Heathen oracles, together with the cause of their sudden silence, is related by an ancient writer, (*Suidas*, who lived in the tenth century), and frequently referred to by Christian divines. After the birth of Christ, Augustus Cæsar sent to enquire of the famous oracle at Delphos, who should reign after him. Having offered some hundreds of sacrifices, he urged Apollo to give him an answer. The answer was given in three Greek verses, which has been fitly rendered,

*An Hebrew Child, King of the heavens high,  
To leave these temples hath commanded me ;  
And to be gone to darkness and to wo :  
Thou therefore silent from our altars go.*

And after this, it is said, the Delphic oracle spoke no more. A strange answer indeed; and, supposing it's truth, plainly pointing to the babe of Bethlehem, the holy child Jesus. It is also said, that Augustus, having received this answer, reared up an altar in the capitol at Rome, with this inscription, THE ALTAR OF THE FIRST BEGOTTEN OF GOD. \*

Jesus, being about thirty years of age, was baptized of John at Jordan; and praying, Lo! the Spirit of God descended like a dove upon him, Luke iii. 22.

\* See Turret. Inst. Vol. II. p. 309. Pareus on Rev. p. 503. Durham on Rev. p. 668. Gill's Tracts, Vol. I. p. 586.

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And fitted him for that public work, on which he was now to enter. In the synagogue of Nazareth he opened the book of our prophet, and reading chap. lxi. 1, 2. *The Spirit of the Lord is upon me, &c.* He told the audience, That *all this was fulfilled in him*, Luke iv. 16,—21. He had *the Spirit without measure*, John iii. 34.; and, by the Spirit of God, *He cast out devils*, Matth. xii. 28. who had taken bodily possession of sinners. And generally, if not always, when the devil was cast out of the body, he also lost possession of the soul. It seems to be a piece of the manifold wisdom of God, that at that time, devils were allowed to enter the bodies of numbers, that from thence he, on whom was the Spirit of the Lord, might take occasion to display his power in dispossessing them. Out of Mary Magdalene he cast seven devils; and out of another, a legion. At every turn the enemy fell before him. Even to his missionaries he gave power to cast him out. Hence the seventy on their return rejoiced, and said, *Lord, even the devils are subject to us, through thy name.* To whom he answered, *I beheld Satan as lightning fall from heaven*, Luke x. 17, 18.

Towards the end of his ministry, being comforted with his Father's voice from heaven, he could say, *Now is the judgment of this world: now shall the prince of this world be cast out*, John xii. 31. Soon after this, he entered into a most awful conflict with the enemy on the cross. Now, now, was *the hour and the power of darkness*. Now the enemy came in upon him, as the rushing of waters. But he lifted up a standard against him; and was glo-

rious in conquest. For, having spoiled principalities and powers, he made a shew of them openly, triumphing over them in his cross, Col. ii. 15. Through death he destroyed him that had the power of death, that is, the devil, Heb. ii. 14. He made a shew of them openly, viz. to the elect angels. And he triumphed over them on his cross. Though nailed to it in weakness, and loaden with a world's guilt, it soon became his victorious standard. On his cross, as a triumphal chariot, our conqueror rode; and at it's glowing wheels, were pinioned devils in triumph drawn. What a triumphant word was that which he uttered on the tree? *It is finished!* John xix. 30. Never did the golden bells sounding at the hem of the high priest's garment, when he went in unto the holy place before the Lord, (Exod. xxviii. 34, 35.) give half the joy to the Old-Testament church, that these words do to the New. They are the Redeemer's boast; and therefore ours. They are sweeter than honey; richer than gold; and they will accent our songs to eternity: For, when on his throne, (Rev. iii. 21.) we still shall triumph in his cross, Rev. v. 9, 10.

In a far higher sense than the servant, (2 Tim. iv. 7.) could the Master now say, *I have fought the good fight, I have finished my course;* and now around my temples shall the crown of glory ever shine. Having proclaimed the victory, *It is finished;* *He bowed his head, gave up the ghost,* and away winged his holy soul to the paradise of God, Luke xxiii. 43.

His blood being shed as at the door of the heavenly tabernacle, (I allude to the sacrifices under the law)

he immediately entered in, though in a private manner, as I may say. And, O what a sight was his disembodied soul to angels, and the spirits of the just! What a satisfying sight to his Father! For it was as ten thousand witnesses; it was the highest possible evidence, that he had *died*; that he had *laid down his life*; *made his soul an offering for sin*; and so fulfilled his Father's commandment, John x. 18. and xiv. 31. Death was the threatening of the law, Gen. ii. 17. The Surety, standing in the sinner's place, behoved therefore to die; as the only condition on which he could *see his seed*, Isa. liii. 10. Nothing but death could satisfy divine justice. The Saviour's disembodied soul entering into heaven, was the strongest proof that he had died on earth. Now, it was evident to God, angels, and men; for his soul and body were torn as far asunder, as heaven and earth: the heights of glory, and the depths of the grave. For there his blessed remains were laid.

And there the enemy, the seed of the serpent, determined to seal them up: *They made the sepulchre sure, sealing the stone*, which Joseph had rolled to its door, and *setting a watch*, Matth. xxvii. 66. But with equal grace, and as much success might they have forbid the sun to rise, or attempted to seal up the stars. Mean while, enemies rejoiced, and the hearts of the righteous were sad. How terrible the flood, when the head of the church was as under water; as on his grave the enemy was ready to rear their infernal trophies! How drooping, how disconsolate were the saints of God! *We trusted, said they, that it had been he who should*

have redeemed *Israel*, Luke xxiv. 21. Their faith was now almost gone: the flood had well nigh carried them away. It is hard however to say, whether the triumphs of the foe, or the terrors of friends were most groundless: For thus it behoved *Christ to suffer*. His errand to the grave was not in vain; but to accomplish that great end for which he was manifested in the flesh, to *destroy the works of the devil*, 1 John iii. 8. As on the cross he conquered that enemy, so also in the grave. Thither, I may say, he descended to bury all the guilt of an elect world; so to bury it, that it might never rise against them in the judgment of the great day. To that land of forgetfulness he carried all our iniquities, in a higher sense than did the scapegoat the iniquities of *Israel* to a *land not inhabited*, Lev. xvi. 22. For, as says the penman of my text, *He laid iniquities in his grave, and was rich in his death*, Isa. liii. 9.\*

\* Our version reads it, *And he made his grave with the wicked, and with the rich in his death*; which is generally applied to our Lord's dying with malefactors, and to his being buried in the grave of the rich man of Arimathea, named Joseph, Matth. xxvii. 57. But had this been the intention of the prophecy, I humbly apprehend it would have run, *He made his death with the wicked, and with the rich in his grave*.—Dr. Doddridge and others render it, *He shall avenge his grave on the wicked, and on the rich when he dies*.—But, in my apprehension, that learned Lutheran, Gerhard, in his Harm. Evang. p. 927. comes nearer to the true sense of this passage, reading it as above, *He laid iniquities in his grave, and was rich in his death*; i. e. according to that evangelic commentator, “Our iniquities and sins which he had borne on his own body on the tree, he carried with him into the grave, that now they

Having conquered the enemy in his own territories; on the third, the promised day, he arose, and was *declared to be the Son of God with power,*

" might be hid from the face of God: and in his deaths; i.e.  
" in his sufferings and afflictions, which were as a daily death,  
" 1 Cor. xv. 31. He was rich, rich in his own merit, and  
" thereby enriched us."—This interpretation is most evangelic,  
agrees well with the scope of the context, and does not deviate  
from the grammatical sense and construction of the original  
words.

What blest tidings to hear, that the suffering Saviour laid our iniquities in his grave, and that therefore he left them there, putting them off as with his grave-clothes! What a fund of consolation to hear, that he was rich in his death! *For our sakes he became poor*, so poor, that *he had not where to lay his head*, Matth. viii. 28. But by his poverty, his passion and his death, he acquired unsearchable riches of grace and glory to his people, Eph. iii. 8. and iv. 8. Rev. iii. 18. If they be rich who have got some drops of grace, James ii. 5. O what must be the riches of the fountain! At his death, Christ became rich in his Surety-righteousness, for then it was perfect; *He was made perfect through sufferings*, Heb. ii. 10. which may be called *deaths*, 2 Cor. xi. 23. Having *finished transgression*, *made an end of sins*, and *reconciliation for iniquity*, he could now bring in an *everlasting righteousness*, Dan. ix. 24. Having shed his precious blood, he could now carry it in *within the veil*, Heb. ix. 12. What riches these! What inexhaustible riches! And, O how rich did he become in respect of the Spirit giyen him! *He received gifts in the man*, in his glorified humanity, Psal. lxviii. 18. From the riches he gave, we may form some faint idea of the riches he received. What a golden shower descended on Pentecost-day? Acts i. 1,—12.

The above version is most agreeable to the scope of the whole passage. In the 6th verse we read, That *the Lord laid on him the iniquity of us all*. It was *exacted*, and he was *afflicted*, ver. 7. *For the transgression of the people* (thus imputed to him) *was he stricken*, ver. 8.

But it is a question of great importance, What became of our

*according to the Spirit of holiness, by the resurrection from the dead, Rom. i. 4. He was quickened by the Spirit, 1 Pet. iii. 18.; and justified in the Spirit, 1 Tim. iii. 16.* That holy Spirit, who formed his body in the womb, descended on him at the banks of Jordan, and furnished him with all gifts and graces necessary for the exercise of his office, raised him also from the dead. Forty days he staid on earth; and in his several appearances to his apostles, *He, through the Holy Ghost, gave them commandments, and spoke of the things pertaining to the kingdom of God, Acts i. 2, 3.*

The day that he should be received up into glory

iniquities which the Lord laid on the Surety? Did the great burden-bearer sink under them? No; no. That Lamb of God took away the sin of the world, John i. 29. And as he bare our sins in his own body on the tree, 1 Pet. ii. 24. So he buried them in his grave. What his Father laid on him, he laid in his grave. Having suffered the punishment, he cast off the burden of our guilt. He bore it all along from his manger to his grave; and there he buried it. "He forgiveth us our sins, and burieth them in his grave," say the reformed churches of France in their Confession of Faith, Art. XVII. If God, in pardoning sins, be said, to cast them into the depths of the sea, Mic. vii. 19. why may not the Surety be said to lay them in his grave, inasmuch as there his satisfaction for sin was perfected? If he nailed the hand-writing of the broken law to his cross, Col. ii. 14. why may he not be said to have laid iniquities in his grave? And hence he shall appear the second time without sin, Heb. ix. 28.; viz. without sin imputed to him: as it certainly was when his Father laid it on him, making him to be sin for us, that we might be made the righteousness of God in him, 2 Cor. v. 21.

For the propriety of the version, I refer the learned reader to the author quoted above.

being come, he led the faithful eleven out of Jerusalem, as far as Bethany ; and, having promised them the Holy Ghost, *He lifted up his hands and blessed them*, Luke xxiv. 49, 50. *Acts i. 8, 9. And while he blessed them, he was parted from them, and a cloud received him out of their sight, and he was carried up into heaven.* Two angels in white told these Galileans, that the ascending Saviour should certainly return. Believing the Master and the servants, *They returned to Jerusalem with great joy.* And had they not the highest reason ? Formerly *they were glad when they saw their risen Lord*, John xx. 20. : but now their joy was higher, knowing that he was *gone to the Father*; and believing, that they should soon *receive the promised Spirit.* They knew, that as the great High-priest of the church, he had passed into the heavens, the true tabernacle, there to sprinkle his blood, and to burn his incense in intercessory work. They had heard, I may say, the sound of the golden bells, as at the hem of his garment, while he was going into the holy place. And a joyful sound it was, filling the heart with *joy unspeakable and full of glory.* If the Saviour's sound was so pleasant, at his private entrance into the holy place, on his crucifixion-day, was it not still more so at his public entrance on the day of his glorious ascension \*?

\* The case with our conqueror is somewhat similar to that of the Roman conquerors of old. First they fought in foreign countries ; and having conquered their enemies, they were allowed to enter the city Rome, as private persons to demand the honour of a triumph, which when granted them, then they

With what joy must that message have filled the hearts of the disciples, John xx. 17. *I ascend unto my Father, and your Father; and to my God, and left the city, being about to return immediately with great magnificence as conquerors.*

Thus, our Lord, having fought his Father's battles, and overcome the enemy, entered the new Jerusalem, as in a private manner. His holy soul took it's silent, it's undescerned flight to paradise. The third day it returned, and was re-united to his blessed body: and when forty days had run, then Jesus re-entered heaven, not in his soul only, but in his whole man; not in a private manner, but in the most public and august. The faithful eleven saw him ascend. True, they saw only two angels: had their eyes however been opened, I nothing doubt but they would have seen all the mountain covered with horses and chariots of fire, as Elisha's servant did in another case, 2 Kings vi. 17. I cannot think that one angel who attended the Son at the Sinai-solemnity was absent from mount Olivet. If a chariot and horses of fire were dispatched to translate the servant from earth to heaven, 2 Kings ii. 11. what numbers behoved to attend the Son, returning as a Conqueror to his Father's house?

We have more than probable reasons to support this sentiment. The Psalmist, in describing the ascension, mentions thousands of chariots and angels, as surrounding the incarnate God, Psal. lxviii. 17, 18. *The chariots of God, are twenty thousand, thousands of angels: the Lord is among them; Sinai is in the holy place. Thou shalt ascend on high, &c.* Compare Eph. iv. 8. To this glorious event we may apply, 1 Tim. iii. 16. *God manifested in the flesh was seen of angels.* They saw him, and they sung, as over the fields of Bethlehem at his birth, *Glory to God in the highest,* Luke ii. 14. In this sublime sense, Psal. xlvi. 5. was verified, *God is gone up with a shout, the Lord with the sound of a trumpet.*

Allow me to add, that in these, as in many other instances, the younger brethren are conformed to the image of the elder. Their body descending to dust, their souls do immediately pass

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your God? Could they remember these words and not be raptured? They now knew that their high priest, their elder brother, was gone into heaven to appear in the presence of God for them. They knew that their names were *engraven as on his Ephod*, and *on his breast-plate*; that they were *set as a seal upon his heart, as a seal upon his arm*, and *engraven upon the palms of his hands*. Compare Exod. xxviii. 9, 10, 21, 28, 29. Song viii. 6. Isa. xlix. 16. They knew that his hands lifted up in blessing them when he left them, would never be let down in the holy place; but that, as on the top of the hill, the heights of Zion, He would lift up his hands in making intercession, while they had to fight in the valley, Exod. xvii. 9, 13. The ascended Saviour had left them a promise, that they should be *endowed with power from on high*: that not many days should run till they should be *baptized with the Holy Ghost*, Luke xxiv. 49. Acts i. 15. Waiting the accomplishment, they tarried at Jerusalem; and, lo! about ten days after, they receive it: For, Pentecost being fully come, the Holy Ghost descended in such a manner as the church had never seen. Now *the Son was glorified*, for now *the Spirit was given*, John vii. 39.—Now, the Spirit of the Lord lifted up a standard in the hands of the apostles in preaching an exalted Jesus. Now, Babel's curse was turned into a blessing. In an amazing variety of languages, the fisher-men of

into glory. But at the last day, the soul being re-united to its body, they shall ascend on high, and enter heaven amidst the acclamations of angels. Picteti. la Theol. Chret. Vol. II. p. 264.

Galilee spoke ; the arm of the Lord was revealed ; thousands in a day believed their report, and were added to the church, Acts ii. 41. To every nation were the apostles sent to display a banner in the name of the Lord ; God also bearing them witness, both with signs, and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his will, Heb. ii. 4. Through the world these heralds of the gospel flew. Many waters could not quench their holy ardor, nor could all the floods, cast out of the enemy's mouth, drown it, Rev. xii. 15. And, though sometimes these ambassadors were bound, yet the word of God was not bound, 2 Tim. ii. 9.

Far and wide as the *Roman eagle* spread it's wings, the standard of the cross was borne. Their sound went into all the earth, and their words to the end of the world. As on the pole of the everlasting gospel the risen Redeemer was lifted up, and through the desarts he rode, Psal. lxviii. 4.\* Then the pro-

\* *Through the desarts he rode.* The passage, Psal. lxviii. 4. is in our version translated thus, Extoll him that rideth on the heavens by his name JAH ; and rejoice before him. Which reading, though most agreeable to the analogy of faith, is far from being the grammatical, and therefore the true sense of the words. The meaning of some of the original words is mistaken, the sacred accentuation neglected, and accordingly the intention of the Spirit is not rightly understood. The word here rendered extoll, occurs twice in the writings of our prophet, viz. chap. lvii. 14. and lxii. 18. and is therefore translated, Cast ye up. The word translated heavens, is not that which is justly so rendered, ver. 33. It is found in the construct state, Num. xxi. 1. Deut. xxxiv. 1, 8. Josh. v. 10. ; in all which places it is read, the plains. It occurs in the absolute state, Jer. v. 6. where some read it the evenings, some the plains, and some the

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phecy, Isa. xi. 10. began to receive it's accomplishment: *In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious.*

*desarts; but nobody ever took it into their head to render it the heavens.—A lion out of the forest shall slay them, and a wolf of the desarts shall spoil them.*

It is equally evident, that the laws of the sacred accentuation are violated by our version: For these words, *by his name JAH*, are joined to the word *heavens*; whereas in the original they stand separated from it by the greatest distinction, known among the Hebrews, save one. Keeping therefore to the precise signification of the original words, and to the rules of the original punctuation, the true reading turns out to be this, *Cast ye up before him that rideth in the desarts: in Jah is his name; and rejoice before him.—Cast ye up*, that is, cast up a high way before him. Compare Isa. xl. 3. *He rideth in the desarts*, the rough uncultivated places where heretofore his name was not known. But, who is he that rideth in the desarts? why make such preparations for him? To this the Psalmist answers, *In JAH is his name.* His name being himself, the meaning plainly is, He is in Jah: in him by nature, and therefore one with him. The name of JAH is in him, and in JAH is his name: *My name is in him*, said God, Exod. xxiii. 21. *I and my Father are one*, said he, John x. 30. *Believe me*, said he, *that I am in the Father, and the Father in me*, John xiv. 11.

It is evident therefore as the light, that the glorious Person mentioned here, as riding in the desarts, and whose name is in JAH, is none other than the risen, the ascended Redeemer, of whose chariots we read, ver. 17.; and who having *ascended on high, and led captivity captive, received gifts for men, yea, for the rebellious, that God the Lord might dwell among them*, ver. 18. And having received these gifts, he immediately gave them in a blessed abundance, Eph. iv. 8,—13. Mounting the white horse of the gospel, having a battle-bow in his hand, and on his head a crown of glory, he went forth, *conquering and to conquer*, Rev. vi. 2. In the desarts of the Gentile world he

The enemy came in like a flood, in the *ten Pagan persecutions*. But still the Spirit of the Lord lifted up a standard, in animating the saints with courage to undergo all the cruelties which the enemy could inflict. Still the ashes of the martyrs were the seed of the church. The flood prevailed for many years. And how high were the waters in the reign of Dioclesian, when he erected pillars with that inscription, *Deleta superstitione Christiana!* i. e. The Christian superstition is destroyed. But when the waters were at the height, lo! deliverance under Constantine the Great was at hand; as when the tale of bricks was doubled, Moses the man of God was at the door.

The enemy came in like a flood, in the time of *Julian the apostate*. With his unhallowed hands he threw open the gates to Gentilism: and, like another Pharaoh, meditated the utter extirpation of the church. But the Spirit of the Lord lifted up a standard against him, in the Persian war, anno 363. There he was mortally wounded; and setting his mouth against the heavens, he cried, ‘O Galilean, thou hast overcome me.’

At this time also the enemy came in like a flood in the *Arian heresy*. But, O how gloriously did the Spirit of the Lord lift up a standard against him, by the hand of Athanasius, the Elijah of his

rode. His people were *willing in the day of his power*; and the Spirit being poured from on high, *the wilderness became a fruitful field, and blossomed as the rose*, Isa. xxxii. 15. and xxxv. 1. See Boston's Tractatus Stigmalogicus Ebræo-Biblicus, pagina 26, 27. A small quarto, consisting of 220 pages; but which I would not exchange for some bulky commentaries.

times! Unmoved by all that the enemy could do, he continued invincibly firm in maintaining the Deity of the great God our Saviour. Athanasius, as the saying is, was against all the world. This bulwark of truth, having served his generation, fell by the hand of death, about the year 373.

About an hundred years after, as it would seem, the Spirit of the Lord lifted up a standard against Arianism, in a most miraculous manner, in enabling those Catholics, whose tongues had been cut out by the Arian tyrant, Huneric, to speak distinctly, and to proclaim aloud the divine Majesty of the Saviour of the world. This remarkable fact, as says a celebrated historian, can scarcely be denied, since it is supported by the testimony of the most credible and respectable witnesses †.

† *Æneas of Gaza*, expressly says, “ I myself saw these men, “ and heard them speak; and opening their mouth, I saw their “ whole tongue cut out by the roots.”

*Procopius* testifies, “ That in his time, there were many still “ remaining at Constantinople, whose tongues, although cut “ out by the root by Huneric, yet they had the entire use of “ speech, as if they had suffered no such punishment. That “ only two of them, having committed whoredom, could speak “ no more.”

*Marcellinus the Count*, was another eye-witness of such prodigies ; for he says, “ That he had seen many of them at Con-“ stantinople, deprived of their tongues, and yet enjoying the “ full faculty of speech.” Nay, he tells, “ That one born “ dumb, having had his tongue cut out, immediately refuted “ the impiety of the Arians, and spoke concerning the Chris-“ tian faith, as if his tongue had formerly been an hindrance “ to his speech.”

*Justinian the Emperor*, does not only say, but he commits it to writing, to continue from age to age, that he had seen such

The enemy came in like a flood, when the *bishop of Rome* began to affect universal dominion ; and when heresy, idolatry, and persecution began, in the most awful manner, to overflow the church. But still the Spirit of the Lord lifted up a standard. Not all the winds of error could cast it down, nor the flames of persecution burn it up. Amidst the darkest times of Popery, there were who accounted it an abomination. The Albigenses, the Waldenses, the Wickliffites, and Lollards, as they were called, witnessed against it's abominations, when it was

witnesses for the Godhead of the Son. He avers, " That he  
" had not heard of them by report, but that he had seen ve-  
" nerable men, whose tongues the Vandals in Africa had cut  
" out; and that yet they had not deprived them of the power  
" of speech."

I am not without my apprehensions, that some may treat these testimonies as idle tales, reckoning it a thing altogether incredible, that a miracle greater than making *the tongue of the dumb to sing*, should be wrought at such a period of the church. Certain however it is, that to deny the truth of what is narrated above, goes far to destroy the credibility of history. It is alledged by many, that the tongues of these persons had not been entirely cut out; and that therefore, without any miracle, they might still form an articulate sound. Such an allegation, however, has nothing to support it, but an aversion that any thing preternatural should take place on any occasion.

It is highly probable, that the Arians were much more dexterous at their butcherous business, than only to maim the tongues of the orthodox in such a slight manner, that they might still speak without the intervention of a miracle. Add to this, that one of the witnesses quoted above, (*viz. Aeneas of Gaza*) examined the mouths of the persons in question, and found that their tongues were entirely rooted out. The reader may consult Mosheim's History, Vol. I. p. 261. *Witsii Miscellanea Sacra*, Tom. II. p. 901, 902.

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feated as on the throne. Even in Scotland, in the year 1494, thirty persons of the Lollards of Kyle, were summoned before the king, for holding many things contrary to the Romish faith †.

Though gross darkness covered the nations, there were still some who followed the true light. There was a dawning, so to speak, before the sun of the Reformation arose. Several died in the firm faith, that the standard was soon to be lifted up in another manner than ever they had seen.

The famous Hus, when standing at the stake, told the enemy, that after an hundred years, a swan should rise out of the ashes of the goose, which should alarm all Germany with it's singing\*. The Bohemians caused, POST CENTUM ANNOS, i.e. after an hundred years, to be inscribed on their coin, to preserve so memorable a prediction. And accordingly after an hundred years, viz. anno 1517. Luther (signifying a swan) arose, and with him the Reformation ‡.

John Hiltenius the German, who lived about the year 1485, was imprisoned for reproving some of the enormous abuses of Popery. Being like another Jeremiah in the dungeon, he fell into a disease, upon which he begged, that he might either be liberated, or at least a little eased of his strait confinement. But an Ebed-Melech he could not find. Being reproached by the enemy, he answered

† See Knox's history, p. 2, 3, 4.

\* Alluding to his own name *Hus*, which, in the Bohemian language, signifies a *goose*.

‡ Flavel's works, Vol. II. p. 81.

Goodwin on Revelation, p. 189. Burnham's Memorials, p. 7.

with a groan, ‘ I with an easy mind suffer these injuries for Christ’s sake, while I have written or taught nothing which might weaken the state of the monks; but only reproved some notorious abuses. But a certain one shall come in the year of the Lord 1516. who shall destroy you: him ye shall not be able to resist, nor to check, by imprisonment or bonds.’ Melancton says he saw Hilten’s manuscript.

Andrew Proles, another German divine, who lived about the year 1508, used to say, while preaching on the sacred scriptures, ‘ By grace we are whatever we are; and by grace we have whatever we have: and Christianity needs a great and a strong reformation; which I see is now near at hand. The brethren asking him, Why he himself did not begin the reformation, and set himself in opposition to errors? He pleaded for an excuse his bodily weakness: but, that in a short time one would come, who should begin and bravely accomplish the work of reformation. Ye see, said he, brethren, that I am very old, and of a weakly body: and, I acknowledge, I am not endued with so much learning, vigilance, and eloquence, as the matter demands. But the Lord will raise up a young hero, excelling in strength, industry, learning, genius, and eloquence, who shall begin the reformation, and set himself in opposition to errors: and God shall give him spirit, that he shall dare to contradict the Grandees; and, by the grace of God, ye shall find his ministry to be useful. He threatens great ruin to the Papal kingdom, because

' it hath grown too high, and too quickly.' Luther, when very young, saw and heard at Magdeburgh, this same Proles when bowed down with age†. As Abraham saw Christ's day, and rejoiced; so did these men the glorious reformation.

In the year 1517, the enemy came in like a flood, *Popish indulgences* being in the most shameful manner exposed to sale through Germany. But, lo! the Spirit of the Lord lifted up a standard against him, in the hands of Luther. And, small as the reformation seemed at first; its latter end did greatly increase. Luther being illuminated, was soon carried much further than he at first intended. The light broke forth as the morning: *The Lord gave the word, great was the company of those who published it*, Psal. lxviii. 11. The standard was lifted up as on the mountains, and the head of the enemy was wounded over many countries, Psal. cx. 6. This was *the doing of the Lord, and it is marvellous in our eyes.*

Since that memorable æra, the enemy has frequently attempted to come in like a flood. How formidable was the *Spanish Armada, anno 1588!* and how remarkable the interposition of providence! God did blow upon them, and they were scattered. As lead they sank in the mighty waters.

What a flood of Popery was on the point of coming in before the late happy *Revolution!* But, lo! the Spirit of the Lord lifted up a standard in the hands of King William III. our glorious deliverer.

Once and again in this age, a *Popish Pretender*  
† Melchior Adam. Vit. p. 4, 5.

has attempted to mount the British throne, and of consequence to give law to these isles. But confusion has been written on both attempts.

And what shall I say? Did not the enemy threaten very lately to come in upon us like a flood? And, O how unexpectedly did the Spirit of the Lord lift up a standard against him! The avowed opposition to Popery, was at first like Elijah's cloud only; but, like it too, it soon covered the most of our horizon. How sudden, how surprizing, were the gatherings of the people, though otherwise as far divided in their religious sentiments as almost Protestants can be. Thousands, and ten thousands, as if vying with one another, were eager to express their attachment to the Protestant Interest. Their ardour exceeded all expectation. Their firmness and their unanimity was perfectly amazing, as if one soul had animated the whole. And, while stimulated with the most laudable zeal, (for what had cost their fathers blood,) while ardently engaged in a business which required haste, regularity, such as the case would admit, was deeply stamped on every step of their procedure. Their resolutions did not only glow with a just degree of warmth against the abominations and intolerance of Popery; they also shone as the light. The pernicious nature of the antichristian system, with respect to the liberties, the lives, and salvation of men, has been set in a more striking light within these few months, than almost for a century back: and impressions, it is to be hoped, have been made on the minds of many, not to be soon, if ever, erased.— How spirited the resolutions of Synods, Presbyteries,

Parishes, Boroughs, Towns, Incorporations, and private Societies, to oppose, in every constitutional method, the *repeal of the penal statutes* against Papists; to oppose it in the face of the British parliament; yea, and to the foot of the throne itself! And, blessed be God, the opposition has not been without success. The cloud that hung over Scotland is dispelled; at least, *for a season*\*.

\* "A Collection of these Resolutions, Declarations, &c. a. mounting in number to 356, has been lately published.—Whereof 79 are by ecclesiastical courts; among which are eleven Synods, *viz.* Glenelg, Glasgow and Ayr, Perth and Stirling, Angus and Mearns, Galloway, Lothian and Tweedale, Ross, Fife, and Murray; also, those of Relief, and Antiburgher Associate; six Presbyteries, *viz.* Dunse, Aberdeen, Dornoch, and Stranraer; also, the Associate Presbyteries of Glasgow, and of Perth and Dunfermline; and fifty-seven Kirk-Sessions:—two by Counties; those of Kinross and Dumfries;—forty-one, by Boroughs, royal and of regality;—twenty-four, by Towns;—eighty-four, by Parishes;—fifty-five, by Incorporations; and seventy-one, by private Societies."†

May this valuable Collection have an extensive spread, and long, long remain as a lasting evidence, what sense the people of Scotland had of Popery in the year 1779.; and that, if ever, in the depths of adorable providence, a similar occasion occur, posterity seeing what their fathers did, and animated by their example, may tread in their steps, and be honoured with the like success.

The opposition to the Popish bill has been much mistaken; and therefore greatly misrepresented by many. It has been hung up in the most ludicrous light; and many of the Societies who were active in it, traduced as *Bodies without a NAME*. — It must be acknowledged, that *not many wise men after the*

† See Narrative of the Debate respecting Popery, in the General Assembly 1779. p. 1.—Also, a Warning against Popery, by the Burgher Synod.

In all, in each of these instances, the Lord has made bare his arm. This day we may set up our stone of remembrance, and say, *Hitherto hath the*

*flesh, not many mighty, not many noble, did themselves the honour to join the opposition.* Mean while, he must be a stranger to the New Testament, who is any how surprized at this, 1 Cor. i. 26. In all ages, the Grandees of the earth have generally expressed the greatest indifference with respect to those things which Christians counted dearer to them than their lives, Acts xxv. 19.

But though several of these bodies, who opposed the intended Bill, might be *without a name*, not one individual among them was *without a soul*; and precious, precious it is, in the sight of God. The wealth of worlds cannot compensate the loss of a soul, Matth. xvi. 26. That of the meanest mechanic is equally valuable with that of the highest dignitary in the church, or the greatest minister of state. So of old, the ransom of the rich was no more than that of the poor, Exod. xxx. 15. But if Popery be poisonous to the soul, as Protestants generally believe, why should men of the lowest rank in life be ridiculed for shuddering at thought of it's approach? That contempt with which they have been loaded by some haughty *ecclesiastics*, favours but too, too much of the Spirit which prevailed in our Lord's time; *Have any of the Rulers, or of the Pharisees believed on him? But this people who knoweth not the law are cursed*, John vii. 48, 49.

However nameless in law *some* of the Societies opposing the once intended repeal may be, it cannot be denied, that they had as good a right to petition *against* it, as the Papists to petition *for* it. One would think, that Protestant subjects cannot but have as much encouragement, in law, to petition their Protestant king, as Papists can. Not one of these bodies but have as much *name* in law, as Papists; who, till of late, were not known, but as *enemies* to church and state.

To the spirited opposition, it is owing, as I apprehend, that the repeal of the penal statutes against Papists is *delayed*. Several incidents confirm me in this; and particularly the speech

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*Lord helped us:* The Spirit has always lifted up a standard, when the enemy has come in like a flood. And what renders all these deliverances still more precious, is, that they are so many certain pledges of greater things yet to come: and therefore, let us now look forward.

delivered by the presbyterian Premier, in the General Assembly, 1779. In which he had the candour to confess, that on his first hearing of the motion for giving relief to Papists, he suspected it to be *premature*: But, upon perusing the bill itself, all his apprehensions vanished; the relief given to Papists, appeared to him neither too great nor too little. As soon, however, as he perceived the extent and the violence of the opposition, his ideas concerning the expedience of extending the repeal of the penal laws to Scotland, *at this juncture*, began to alter †.

What was premature, *anno 1779*, may be seasonable at some more convenient time. What is inexpedient at one juncture, may be very expedient at another, *viz.* when the edge of opposition begins to blunt; when the people are become cool; or rather off their guard. One would think, that every *true* Protestant, instead of wishing to see the *repeal* extended to Scotland, would rather pray that it might be *rescinded* in England and Ireland. One of these must probably at last take place; and which of them, time alone can certainly tell. Long as the repeal continues in England, Scotland cannot be safe from the infection of Popery. Our strait connexion with that part of the Island, renders the danger sevenfold greater than otherwise it would be. Fire having seized *two* houses, it is not surprizing if the inhabitants of a *third*, contiguous to them, take the alarm.—How necessary, therefore, that Protestants, like the church of old, make their prayer unto their God, and *set a watch against the enemy*, Neh. iv. 9. To pray without watching, would be a tempting of God; to watch without prayer, a denying him. Protestants may let down their watch; the Romish harlot will not. Her siren song, concerning her innocence, she and her friends will sing: and

† See his Speech. Narrative of the Debate, &c. p. 50, 51, 53.

S E C T. . II.

*The Spirit of the Lord will lift up a Standard against the Enemy, when he comes in like a flood, in Ages to come.*

**I**F we look forward, as through the prospective glass of prophecy, we may see how, in future ages, when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.

Here, indeed, the utmost caution is necessary, lest we mistake the meaning of prophecy. Time alone will fully explain, what the most searching and sagacious cannot. In the interpretation of scripture-prophecy, many have greatly erred; especially such as attempted to know the times which God hath reserved in his own power. It were good if their mistakes taught others modesty.—If on any subject therefore, surely in this, our words should be few. We must not intrude into things which we have not seen; nor with audacious hands attempt to rend the impenetrable vail of futurity. *Vain man would be wise; and yet he knows not what a day may bring forth.* And if so, who can presume to give a detail of the future, as they

Protestants, if allured, must suffer for their folly. If believing that the serpent of Popery hath lost it's sting, they receive it as into their bosom; though late, they shall be convinced of their fatal mistake, when stung to the very heart. Soon as the Nazarite was asleep, the uncircumcised Philistines were upon him. Having sinfully shut his eyes, he next, in awful judgment, lost them, Judg. xvi. 19, 20, 21.

may of the past? Who can tell at large, what shall befall the church, betwixt this, and the *appearance of the great God our Saviour?* We may, as with a retrospect view, enumerate the various stages of her journey, since she began to tread the wilderness; but who can count what weary steps she may have ere she reach Immanuel's land? These are known to God alone. In the book of his immutable decrees, they all are written. And, as far as we can learn from the *sure word of prophecy, to which we do well to take heed, as unto a light that shineth in a dark place,* the Spirit will, in two remarkable instances, lift up a standard against the enemy; viz. in the resurrection of the witnesses, and in the destruction of Gog and Magog.

1st, When the enemy shall come in like a flood, in slaying the *witnesses*, the Spirit of the Lord shall lift up a standard against them in their *resurrection*. The prophecy concerning this we have, Rev. xi. 1,—13. There we read, that *they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth*, ver. 3.; i. e. they, as witnesses for God, shall bear their testimony so long against the enemy. But, ah! how affecting to read, that *when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them*, ver. 7.—By the *two witnesses*, I understand the noble few, who, cleaving to the truths and ways of God, bear testimony against the enemy, in whatever form he appear. They are called *two*, to denote the paucity of their number, and yet their sufficiency in the hand of God to testify for him. And it would

seem, that in the number, as in their character, there is an allusion to the three couple of witnesses under the Old Testament; *viz.* to Moses and Aaron, in Egypt; to Elijah and Elisha, in Israel; and to Zerubbabel and Joshua, after the captivity.—The witnesses are said to *prophecy in sackcloth*, which was the usual habit of mourners. Joshua was seen in vision, as *clothed with filthy garments*, Zech. iii. 3. They are said to prophecy twelve hundred and sixty days. The same is the time of the woman's abode in the wilderness, Rev. xii. 6. While the witnesses prophecy in sackcloth, the Gentiles tread the holy city under foot forty and two months; which, reckoning 30 days to a month, make just 1260 days. And power was given to the beast to continue the same space, *viz. forty and two months*, Rev. xiii. 5.—As the witnesses and the woman are one, *viz.* the afflicted church of Christ; so the beast and the Gentiles are the Popish enemy, persecuting the Christian church, as the Heathens did the Jewish. And as the forty and two months of the enemy's reign is precisely equivalent to the twelve hundred and sixty days, during which the witnesses prophecy, I think, analogy, and the nature of the subject requires, that they should commence together, and of consequence be finished at one and the same time.

As the woman's flight must be dated from the dragon's attempt to devour her man-child, so must the prophecy of the witnesses from the treading down of the holy city by the Gentiles. But if Antichrist's forty and two months began, as we judge they did, about the middle of the eighth century, *anno* 756, then the twelve hundred and

sixty days of the witnesses are not yet finished; they have not yet been overcome and slain: and therefore it remains, that according to scripture-testimony, they must. That the witnesses have never yet been overcome, is evident from the history of the church. There have still been some in a blessed succession. It is too obvious to need a proof, that Antichrist's reign is not yet ended. The holy city, the church of Christ, is still troden under foot; and therefore the witnesses are still in their sackcloth, the woman in her wilderness-state: hence I make no doubt, but the slaying of the witnesses is yet to come. Towards the end of their appointed time, they must have hotter work than ever. Their sackcloth must be rolled in their blood; and with their death they must confirm their long-continued testimony. Towards the end, the enemy's fury shall be great, *Knowing that he hath but a short time*, Rev. xii. 12. He shall overcome the witnesses, and kill them.

I know that many understand their death in a *political* sense, not a *corporal*. But, in my apprehension, many of the witnesses shall be corporally killed, as all of them shall politically. It seems probable, that the last efforts of the Antichristian powers, shall be the most terrible of all since the Reformation, as they shall certainly be the most successful. It is not credible, that the harlot's dropſical thirst after the blood of the saints shall decrease towards the close of the appointed time: nay, is it not natural to think, that she shall devour and drink with the greater greediness, as for some time she has been under a partial restraint?

The witnesses shall all be politically slain. They shall not appear: and what does not appear, is to us as if it did not exist. God shall still have his *hidden ones*. But to himself only they shall be known, and not to the world: no more than were the seven thousand to Elijah, 1 Kings xix. 18. Probably preachers and public ordinances shall cease for a while. A midnight silence shall accompany that midnight darkness. The night however shall not be long: For, *after three days and an half, the Spirit of life from God shall enter into the slain witnesses, and they shall stand upon their feet*, Rev. xi. 11. That is, as many think, after three years and an half, reckoning a day for an year, according to prophetic style, Ezek. iv. 6. Three years and an half shall the spiritual drought continue, as did the natural in Elijah's time, Luke iv. 25. Jam. v. 17. \*

\* My learned and worthy friend, Dr. Erskine of Edinburgh, in his letter to Principal Campbell of Aberdeen, dated the 24th of May, 1780. hath these remarkable words, " I may be mis-  
" taken, and nothing could give me sincerer joy, than on good  
" grounds to be convinced of my mistake. I will, however,  
" frankly tell you my present opinion. Popery will, for three  
" years and an half, again prevail, even in countries now Pro-  
" testant. Her destruction will then be accomplished, not by  
" riots, treasons, and assassinations, by which she has so often  
" destroyed her opposers, but by a happy change in the senti-  
" ments of the kings of the earth. He, who punishes not the  
" son for the iniquity of the father, will bring about that change,  
" at a period when there shall be found in the mystical Baby-  
" lon, the blood of the prophets, and of the saints, and of all  
" that were slain on the earth.

" How near, or how remote that period may be, I know  
" not. Venema, a learned, ingenious, and moderate Dutch  
" divine, in an Academic Oration, lately published, has ob-

But that period run; and, lo! *There shall be abundance of rain. The Spirit shall be poured from on high; and the wilderness be a fruitful field, and the fruitful field be counted for a forest. He shall come down like rain upon the mown grass, as showers that water the earth.* The wind shall blow, and the quickened witnesses start to their feet. That cause which the enemy thought he had laid in dust, shall all of a sudden be revived. As unexpected and surprising shall the revival be, as if men dead three days and an half should be raised to life.

How gloriously will the Spirit of the Lord lift up a standard in re-animating the slain witnesses! Enemies shall rejoice as over the buried truth, and congratulate one another on their final victory, assuring themselves, that they shall hear the tormenting testimony no more. But soon, soon shall they be stung with the most cutting disappointment. Their sun shall be down as at noon. For, according to the church's song, *God's dead men shall live; her dead body, they shall arise: they that dwell in the dust shall awake and sing, for the dew divine shall be as the dew of herbs,* Isa. xxvi. 19. †

" served many probable appearances of the approach of these  
" events."

† That admirable Commentator, Vitrina, who, as holy Hervey expresses it, generally draws his bow with a steady hand, and shoots his arrow with the exactest aim; that admirable Commentator, I say, thinks that the xxiv, xxv, xxvi, and xxvii. chapters of Isaiah, were partly accomplished in the times of the Maccabees, in those of the apostles, that of Constantine, and at the reformation from Popery, but that they shall be more amply fulfilled in the latter-day glory, when Antichrist

Babylon, swollen with the pride of conquest, shall sing her soliloquy, *I sit a queen, and am no widow; and shall see no sorrow,* Rev. xviii. 7. But, lo!

shall be destroyed, Rome laid in ashes, and the dragon cast into the bottomless pit. He considers the enemies of the church in the times of the Maccabees, as typical of the Popish adversaries, and that therefore her deliverance in the one period, was typical of her deliverance in the other. Hence he gives us first the grammatical, typical, or literal sense of these prophecies, and then their mystical or spiritual sense. Having spoken of the Type, he leads us next to the Antitype. Tom. II. p. 25. Col. II.—p. 34. Col. II.—p. 38. Col. I.—p. 62. Col. I.—p. 81. Col. II.

I see no impropriety, much less absurdity, in admitting that many of the prophecies respect not one event only, but two or more. Nor will this carry us to the manifold sense of scripture, so warmly supported by the Popish doctors. We believe, That “the true and full sense of any scripture is not manifold, but “one \*.” We do not suppose, that either the literal or mystical sense alone, but that both of them in conjunction make the true and full sense of many passages of scripture. Therefore strictly speaking, these are not so properly different senses, as different parts of one and the same sense, intended by the holy Spirit †.

Turretin justly observes, that we cannot reach the full sense of Exod. xii. 46. unless with the truth of the Type be joined that of the Antitype, or Christ, John xix. 36. That Old-Testament passage received it’s full accomplishment, not in the paschal Lamb, but in Christ our passover. Thus in the case of the bond-woman and the free, by whom Abraham had two sons, we have not only a history, but a mystery: these women being figuratively the two covenants of works and of grace; and their sons typical, the one, of the children of the one covenant; and the other, of the children of the other: the one, of men carnal and ejected; the other, of those that are spiritual, and heirs of the heavenly inheritance, Gal. iv. 21,—31.

\* Confession, Chap. i. sect. 9.

† See Turret. Instit. Locus Secundus, Quest. xix. Th. 3.

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*In one day her plagues shall come, death, and mourning, and famine; and she shall be utterly burnt with fire: for strong is the Lord God who judgeth her. Glorying*

In like manner, I cannot but judge with Vitrunga, that the prophecy from Isa. xxiv. 1. to chap. xxvii. 13. has a reference, not only to the times of the Maccabees, but also to greater things yet to come. We are certain, as the inspired apostle can make us, that what is written, chap. xxv. 8. will not be perfectly fulfilled till the last day, 1 Cor. xv. 54. Comparing the prophet Isaiah, with what John says of the latter-day glory, we cannot but see a surprising coincidence. Only the New-Testament revelation, is clearer than the Old, and fit it was it should. See their harmony in the following particulars.

ISAIAH

1. The earth shall reel to and fro like a drunkard,  
and shall remove like a cottage, &c. 24. 20.
2. The Lord shall punish the kings of the earth, &c. 24. 21, 22.
3. The city of confusion is broken down. The 24. 10.  
defenced city ruined, the lofty city laid 25. 2.  
low, 26. 5.  
27. 10.
4. The women come and set the boughs thereof on  
fire, 27. 11.
5. The Lord shall reign before his elders glo-  
riously, 24: 23.
6. The moon shall be confounded, and the sun  
ashamed, 24. 23.
7. O Lord, thou art my God. I will exalt thee. 25. 1,—9.  
Salvation will God appoint for bulwarks, 26. 1,—9.
8. When thy judgments are in the earth, the inha-  
bitants of the world will learn righteousness, 26. 9.
9. Lord when thy hand is lifted up, they will not  
see, 26. 11.

over the slain witnesses, how confounded shall she be at seeing them instantaneously get to their feet! A new succession of witnesses, animated with the Spirit of life from God, shall all of a sudden appear, exhibiting the same testimony, treading in the same steps, and pleading the same cause, as did those whom the enemy so lately overcame. Coming in the spirit and power of the slain witnesses, their appearance may justly be called a *resurrection*; as for the same reason John the Baptist was called *Elias*, Matth. xi. 14, 17, 20. Luke i. 17.

## REVEL.

- |   |  |
|---|--|
| 1. There was a great earthquake,  | 11. 13.<br>16. 18.   |
| 2. The ten kings shall make war with the Lamb,<br>and the Lamb shall overcome them, &c.                       | 17. 14.<br>19. 18, 19.   |
| 3. Babylon is fallen, is fallen, that great city,   | 14. 8.<br>18. 2.   |
| 4. She shall be utterly burnt with fire. They had<br>hair as the hair of women,                               | 18. 8.<br>Compare 9. 8. with<br>16. 12.  |
| 5. And the four and twenty elders fell down and<br>worshipped God, saying, We give thee thanks                | 11. 16, 17.<br>because thou hast taken to thee thy great<br>power, and hast reigned, |
| 6. The city had no need of the sun, neither of the<br>moon,   | 19. 4.<br>21. 23.  |
| 7. Alleluia, salvation and glory unto the Lord our<br>God. Alleluia: for the Lord God omnipotent<br>reigneth, | 19. 1, 6.  |
| 8. There were slain of men seven thousand, and the<br>remnant gave glory to God,                              | 11. 13.  |
| 9. And the fifth angel poured out his vial on the<br>seat of the beast, and they repented not,                | 16. 10, 11,<br>17. - 21  |

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The slain witnesses arising, shall ascend into heaven: and so did the witness Elijah. But they shall ascend in the sight, and therefore to the mortification of their enemies. As *falling from heaven* denotes, in scripture style, a most miserable depression and disappointment, Isa. xiv. 12.; so *ascending up to heaven*, signifies the most elevated, august, and prof-

ISAIAH

10. The Lord of hosts shall make unto all people,  
a feast of fat things, &c.

25. 6.

ZECH. 14. 16.

11. He will destroy the face of the covering cast  
over all people. Israel shall fill the face of the  
world with fruit,

27. 6.

12. He shall punish that crooked serpent, and slay  
the dragon,

27. 1.

13. Other lords beside thee, have had dominion  
over us,

26. 13.

14. They are dead, they shall not live, deceased  
they shall not rise,

26. 14.

15. We have a strong city. Open ye the gates,  
that the righteous nation which keepeth the  
truths may enter in,

26. 1, 2.

16. A vineyard of red wine, I the Lord do keep  
it, I will water it every moment; lest any hurt  
it, I will keep it night and day,

27. 2, 3.

17. The Lord shall beat off from the channel of the  
river unto the stream of Egypt, &c.

27. 12.

perous state. The witnesses being not only raised to life, but ascended to heaven, are placed beyond the serpent's reach. As in the case of the ascended Saviour, they are where the enemy cannot come: Nay, which is still more, their rise shall be the enemy's fall. So the Redeemer in rising was not only loosed from the cords of death, but thereby

## REVEL.

10. The marriage of the Lamb is come. Blessed they, who are called to the marriage-supper, 19. 7, 9.
11. The kingdoms of the world, are become the 11. 15. kingdoms of our Lord. The serpent shall deceive the nations no more. They shall bring 20. 30. the glory and the honour of the nations to the city, 21. 26.  
Compare 2 COR. 3. 16. 4. 4.
12. He laid hold on the dragon that old serpent, which is the devil and Satan, and bound him, &c. 20. 2, 3.
13. The holy city shall they tread under foot, forty and two months, 11. 2,
14. The rest of the dead lived not again, till the thousand years were finished, 20. 5.
15. I saw the new Jerusalem. It had twelve gates, and at the gates twelve angels. There shall in no wise enter into it any thing that defileth. But they who are written in the Lamb's book of life, who are washed in his blood, and who do his commandments, REV. 21. 2, 12, 27. 22. 14.
16. And he shut up the serpent, and set a seal upon him, that he should deceive the nations no more. A pure river of water of life, clear as 20. 3. chrystral proceeded out of the throne of God, and of the Lamb, 22. 1.
17. The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, &c. 16. 12.

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his head was bruised who had the power of death.

Three events, big with consolation to the

How obvious the resemblance in all these instances, and equally so is that between the living of God's dead men, Isa. xxvi. 19. and the resurrection of his witnesses, Rev. xi. 11. The prophet represents the church, as rejoicing over her enemies, *They are dead, they shall not live; deceased, they shall not rise.* Where the absolute is put for the comparative, agreeable to scripture-style in other cases. See above, N<sup>o</sup> 14. The church having under the expressive emblem of a travailing woman, described her ardent desires after this great deliverance, and how often she had been disappointed, all her high expectations issuing as in wind, she now looks up to her God, and with an air of consolation, thus concludes her song, *Thy dead men shall live; also my dead body, they shall arise, &c.* Some doubt, whether these be God's words to the church, or her's to him †. But to me it is evident, that they are the words of the church. From the beginning of the chapter she is undoubtedly the speaker, as must appear at first view to the attentive. Almost in every verse we have a pronoun of the second person applied unto God, *Thou, thee, thy, &c.:* And as Vitringa with his usual accuracy observes, the words, *Thy dead, and thy dead,* being in the Masculine Gender, fully determine the point. Taking the passage thus, with what a beauty and a grandeur does the church conclude her song! *Thy dead men, O Lord, shall live; thy witnesses arise.* Thine thou callest them, (Rev. xi. 3.) for thy testimony, they loved not their lives, (chap. xii. 11. and xx. 4.) and even when dead, thine they are. The union continues firm; and being thine, live they shall. They shall not always ly dead, and thy cause with them. No: thy dead men shall live. Next she sings in soliloquy, *My dead body, they shall arise.* So the accurate Dutch version reads it, agreeable to the Hebrew pointing. The supplement in our version is rather a hinderance than a help to the sense. What are God's dead men, but the church's dead body? What a strong affinity between the style

† Witsius in Symbolum, p. 491, 492.

church, shall follow the resurrection of the witnesses, *viz.* the destruction of Antichrist; the calling of the Jews; and the conversion of the Gentiles.

used here and that in Rev. xi. There God says, *My two witnesses*, ver. 3. Here the church speaking of them to him, says, *Thy dead men*. There John speaking of the slain witnesses, says, *Their dead bodies*, ver. 8, 9. Here the church says, *My dead body*.—I cannot think, with some excellent Hebræans, that the *iod* in the original word is paragogical, adding nothing to the sense, as in Deut. xxxiii. 16. It appears to me to be affixive, and therefore that the word is rightly rendered, *My dead body*.

The church, having solaced herself with the sure prospect that God's dead men should live, hastens as to their grave, and with ardour cries, *Awake and sing, ye that dwell in the dust*. Next she turns to the living God, and says, *For thy dew is as the dew of herbs*: meaning the quickening influences of his Spirit, Hos. xiv. 5. Rev. xi. 11.—That a figurative and not a real resurrection is intended here, is evident from this one argument, That such as is the death of the church's enemies, of the same nature is her life. For, of them it is said, *They shall not live*: of God's dead, it is said, *They shall live*. Of the one it is said, *They shall not rise*: of the other, *They shall rise*.

From this it is evident as the light, that in whatever sense the *enemies* are said *not to live or rise*, in the same sense, and in no other, are *God's dead men* said to rise.—Now, it is certain, that when living and rising are denied concerning the enemies, the meaning cannot be that they shall not *live* and *rise* at the *last day* (for they assuredly shall, Acts xxiv. 15.;) but only that they shall not live or reign in that sense they had hitherto done, when they tyrannized over the church. *They have had dominion over us*, says the church, *but they are dead*; i. e. they have lost their usurped dominion, and they shall not recover it; for being dead, (so the Dutch version) they shall not live; being deceased, they shall not rise.

When therefore it is said, that God's dead men shall live, that they shall rise, the meaning evidently is, that they shall emerge from that sea of troubles wherein they seemed to be

1. The destruction of Antichrist. And the same hour, says John, i. e. the same hour when the witnesses ascended, *There was a great earthquake,*

swallowed up ; that darksome state, wherein, as in a grave, they lay : that the dominion, formerly in the hands of the enemy, shall be given to them, Dan. vii. 27. and that in most prosperous circumstances they shall be placed.—This notion of life is very agreeable to scripture-style, in which it signifies not only that animal life resulting from the union between soul and body, (which may consist with a world of misery) but prosperity or happiness, 1 Sam. xxv. 6. John iv. 50. 1 Thess. iii. 8.

Upon the whole, it appears to me that the life and resurrection mentioned here, as awaiting *God's dead men*, is just the same with the rising of *his witnesses*, Rev. xi. and their long-continued reign on earth, chap. xx. And taking their resurrection and their reign in this sense, the gross absurdities of some, and the groundless prejudices of others, naturally fall to the ground. No such thing as a proper resurrection of dead bodies is meant in any of these passages, no more than that the witnesses are *two* individual men, who prophecy a thousand two hundred and sixty years, a longer period than ever mortals lived. Nor will it follow, that during the millennium, diseases and death shall not take place : No such thing. Then, as in ages past, one generation shall pass away and another come ; only the church shall not be troden under foot of her enemies, God's dead men shall live and reign.—Mean while, as this period is held out under the notion of a resurrection, yea of the first resurrection ; and that as typical of the second, and properly so called, it's glory is often described in such terms, Isa. lx. as in their utmost latitude can agree to nothing but the heavenly state.—The Reader will be pleased to indulge the following lines.

1. THY dead, O Lord, shall surely live,  
Ev'n my dead body, they'll arise :  
Awake, ye dwellers in the grave,  
Lift up your voice, and loud rejoice.

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*and the tenth part of the city fell; and in the earthquake were slain of men seven thousand, and the remnant were affrighted, and gave glory to the God of*

2. *Thine animating dew, O Lord,*  
Is like the dew upon the field :  
Our wither'd bones shall hear thy word,  
And earth her num'rous captives yield.
3. *A richer far than Hermon's dew,* Psal. cxxxiii. 3.  
Shall on our moulder'd dust distill ;  
It shall our shatter'd frame renew,  
And all the man with glory fill. 1 Cor. xv. 43.
4. *That crimson dew which stain'd the ground,*  
Where once Immanuel's body lay, Luke xxii. 44.  
Shall sweetly tune the trumpet's sound, 1 Cor. xv. 52.  
And gild the horrors of the day.
5. *In virtue of that bloody show'r*  
Descends the Spirit of our God,  
And the effects of quickening pow'r,  
He straight diffuseth far abroad. Rom. viii. 9, 11.
6. *This dew descending on their dust,*  
Revive shall Zion's faithful sons :  
And as the blooming herb, we trust,  
That flourish fair shall all our bones. Isa. lxvi. 14.
7. *Though down to darkness we must go,*  
Long, long to have our dwelling there,  
We shall not still continue so,  
But rise, and soar aloft in air. Eccl. xii. 5.  
1 Thess. iv. 17.
8. *Farewell to dying, and to worms,*  
We then shall take an angel's flight :  
And, in our sinless shining forms,  
Arrive at everlasting light.
9. *On him who dy'd we'll ever gaze,* John xvii. 24.  
And on his blessed bosom rest :  
Praise him a thousand nameless ways,  
And with his smile be ever blest.

heaven, Rev. xi. 13. The *tenth part of the city fell*, viz. the great city spiritually called *Sodom* and *Egypt*, on whose street the dead bodies of the witnesses lay. ‘Rome, says one, is but the tenth part in greatness now of what it was anciently †.’ However we understand this fall, it certainly signifies some great destruction to Popish powers, which shall immediately succeed the 1260 years of the beast’s reign, and of the witnesses prophesying in sackcloth, (Guyse). And to me it seems the same with what is elsewhere said of the effects of the seventh vial, *That there was a great earthquake; and the great city was divided into three parts, and*

10. Then, then the Hallelujah high,  
Shall ever dwell upon our tongue :  
No more we’ll sin, no more we’ll figh,  
But shout an everlasting song.      Rev. iv. 10. v. 9, 10.
11. To him who tore from death it’s sting,  
It’s vict’ry from the cruel grave ;  
In ceaseless songs we’ll ever sing ;  
In him alone we vict’ry have.      1 Cor. xv. 55.—57.
12. In vict’ry, death is swallow’d up,      Isa. xxv. 8.  
Of life we now have reach’d the shore,  
Accomplish’d is our every hope,  
The monster death is known no more.
13. The prince of life with his own hand  
Has wip’d away our briny tears,      Isa. xxv. 8. Rev. xxi. 4.  
On Zion’s lofty top we stand,      Jer. xxxi. 12. Rev. xiv. 1.  
And banish’d quite are all our fears.
14. Our en’mies now are conquer’d all,      1 Cor. xv. 26.  
We sit with Jesus on his throne :      Rev. iii. 21.  
And to eternity we shall  
Enjoy the honours of a Son.      Rev. xxi. 7.

*the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath,* Rev. xvi. 19. What is meant by the seven thousand men slain in the earthquake, which followed the ascension of the witnesses, is hard to say. As in the history of the witnesses, there is an evident allusion to Elijah's times, Rev. xi. 6. So possibly the seven thousand enemies slain, may allude to the seven thousand hidden ones in Elijah's day, who had not bowed the knee to Baal, nor kissed his image. In the one case, seven thousand witnesses were politically slain; and here seven thousand of the enemy are slain in the earthquake: taking however the definite number for an indefinite, and as implying the total overthrow of the Popish adversary. In the former case, the cause of God was brought very low; and, in the latter, that of Antichrist shall. The witnesses were smothered in the one case; the pillars of Popery shall fall in the other. *Babylon the great shall fall, shall fall, and shall rise no more.*

2. The *calling of the Jews* shall follow the resurrection of the witnesses. As the destruction of the Babylonish monarchy by the Persians, issued in the deliverance of the Jews from their captivity; so I humbly judge the destruction of mystical Babylon, will soon be succeeded with the calling, the effectual calling of the Jews\*. On the burning of Babylon,

\* We have an ample promise to this purpose, Isa. xi. 11,—16. where we read, *That God shall set his hand the second time to recover the remnant of his people, &c.* Which promise remains yet to be fulfilled; for it has an express reference to Messiah's times. It is mentioned after his *slaying the wicked one with the*

the inhabitants of heaven are represented as raising the high *hallelujah*, ascribing *salvation*, and *glory*, and *honour*, and *power unto the Lord*. And again they said, *ALLELUIA*; and her smoke rose up for ever and ever. And, adds John, I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, *ALLELUIA*: For the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready, Rev. xix. 1,—7. The learned More and Mede think, that this *marriage of the Lamb*, refers to the conversion of the Jews, who, when formerly invited to the marriage of the king's son, rejected the invitation; but now, being ready, they shall make haste to come. When invited at first, they made light of it, and spitefully treated the servants who were honoured with the message; upon which the Gentiles were bidden to the supper, Matth. xxii. 2,—10. Luke xiv. 16,—23. Since that time, the Jews have been broken off from the Abrahamic covenant, *Their house left*

*Spirit of his mouth*, ver. 4. which is yet to come, 2 Thess. ii. 8. It mentions the assembling of the *outcasts of Israel*, as well as the gathering together the dispersed of *Judah*; and the mutual love betwixt the two tribes and the ten: all which evinces, that its accomplishment is yet future. The destroying the tongue of the Egyptian sea, and smiting the river, viz. Euphrates, into seven streams, that there may be a high way for the remnant of God's people, intimates the removal of every thing that should obstruct their conversion, and in particular the destruction of Popish and of Turkish powers. We have the same promise, chap. xxvii. 12, 13.; and in Zech. x. 10, 11, 12. See Witsius, De Decem, Trib. Cap. viii, sect. ult. Cap. xi. sect. 1,—5.

*unto them desolate; and a bill of divorce put into their hand.*

Jerusalem had her day, but not attending to the things which belonged unto her peace, they have been for many ages hid from her eyes. Blindness has seized Israel; but not for ever. That veil now upon their hearts, shall in God's appointed time be taken away, Rom. xi. 25. 2 Cor. iii. 16. Such a desirable æra, is in holy scripture connected with the fall of Antichrist. Our text, compared with the following verse, indicates so much: for, the prophet having said, *When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him;* immediately adds, *And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord:* Or, as the apostle reads it, *There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins,* Rom. xi. 26, 27. The ancient prayer shall be fully answered, *The salvation of Israel shall come out of Zion,* Psal. xiv. 7. The Redeemer, coming in his Spirit from thence, shall turn away ungodliness from Jacob. According to the full import of that promise, Zech. xii. 10. He will pour upon the Jews *the Spirit of grace and of supplications; and they shall look upon him whom they pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born.* No more shall they stumble at the doctrine of the cross, having the fullest persuasion, that he, whom their fathers nailed to it, was indeed the Son of God, the Messiah pro-

mised to Israel. The Redeemer having by converting grace, turned away ungodliness from Jacob, shall come with strong consolation to Zion's converts. The Jews shall be no more a hissing, a taunt, and a proverb; but an honour in the eyes of the nations. Temporary blessings shall tread as on the heels of spiritual; and very possibly they shall be gathered to their own, to their ancient land. So, many excellent divines have thought †.

3. The conversion of the Gentiles, shall follow the resurrection of the witnesses. They having ascended, *The kingdoms of this world shall become the kingdoms of our Lord, and of his Christ*, to such a degree as they never were; *and he shall reign for ever and ever*, Rev. xi. 15. As the fall of Antichrist paved the way to the conversion of the Jews, so shall their conversion to that of the nations: For, as argues the apostle; *If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?* For, if the casting away of them be the reconciling of the world; what shall the receiving of them be, but life from the dead? Rom. xi. 12, 15. *Israel shall be a blessing in the midst of the earth*, Isa. xix. 24. As a fountain bubbling up in the midst of a garden or field, it shall water the whole, and send it's streams afar. (*Vitrina*). As the root was a blessing, Gen. xii. 2. so shall also the branches.

The conversion of the Jews, shall strike the na-

† Doddridge's Lectures, p. 385. Fulfilling of the Scriptures, p. 203. Willison's Balm of Gilead, p. 144. Dr. Newton on Prophecy, Vol. III. p. 405.

shall strike the nations with astonishment, exhibit a new and a convincing proof of the truth of Christianity, and excite a spirit of enquiry. *Many shall run to and fro, and knowledge shall be increased.* The Jews converted, shall see the amazing harmony of the two testaments, how the one is the most exact accomplishment of the other. To their knowledge shall be added zeal; and hence they will proclaim with joy, what they now so bitterly traduce; Jesus of Nazareth, in the glories of his person, the merit of his death, and the efficacy of his Spirit. They being brought in, the fulness of the Gentiles shall flow after them, as the waters to their place. So runs the prophecy, Zech. viii. 23. *In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.* Jews and Gentiles shall, in a more illustrious manner than ever, make one glorious, one universal church. The curse of Babel, (so to speak,) under which Zion long has groaned, shall then be removed; for, *God will turn to the people a pure language, that they may all call on his name, to serve him with one consent,* or with one shoulder, as the word is, Zeph. iii. 9. Then the god of this world shall be cast out, and Jehovah be *King over all the earth,* Zech. xiv. 9. No more shall the invidious distinction betwixt Jew and Gentile take place: For, God shall bless them both, saying, *Blessed be Egypt, my people; and Assyria, the work of my hands; and Israel mine inheritance,* Isa. xix. 25. *The earth shall be full of the knowledge of the Lord, as the waters cover the sea,* Isa. xi. 9.:

or, as saith the prophet, in the words immediately preceding my text, *They shall fear the name of the Lord from the west, and his glory from the rising of the sun.* It is observable, that after our prophet has foretold the conversion of the Jews, in virtue of God's covenant, he immediately begins to congratulate the church, telling her, That *the Gentiles shall come to her light, and kings to the brightness of her rising.* The whole of the chapter, following that of our text, is a lofty description of the glory, extent, and purity of the church in the latter days: a description of great things yet to come.

At what distance of time from each other these three glorious events shall happen, is more than mortals can say. But as the resurrection of the witnesses shall precede them all; so it is probable that the first shall usher in the second, and they together, the third. Perhaps there shall be years, several years between Antichrist's fall, and the in-bringing of the Jews; and also some considerable time betwixt their conversion and that of the Gentile nations. It would seem that such a great work shall be accomplished, not at once, but by degrees.

It is worth observing, that at the close of Daniel's prophecy, we have three different dates, *viz.* a *time, times, and an half;* that is, twelve hundred and sixty prophetic days, Rev. xii. 6, 14.; next we have twelve hundred and ninety days: and then it is added, *Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.* It is obvious, that the first number is precisely the same with that during which the witnesses must wear their sackcloth, and the beast enjoy his power.

But after this there are two other dates, which may very possibly refer, the one to the conversion of the Jews, the other to that of the Gentiles\*.—Be this as it will, we are certain, that in these three the glory of the latter day shall consist. And as Antichrist's fall shall usher in the other two, so then the binding of Satan, and the reign of the saints shall commence; of both which we read in the twentieth chapter of the Revelation.

I humbly judge, that the binding of the devil, the casting him into the bottomless pit, and setting a seal upon him, that he deceive the nations no more, till a thousand years be fulfilled, must be dated from the time of Antichrist's destruction.—Satan can with no propriety be said to be bound, while the Gentiles tread the holy city under foot, and while it is given unto the beast to make war with the saints, and to overcome them. The reign of the beast, and the binding of the dragon, are things quite incompatible. The one cannot fill his throne, and the other ly in chains at one and the same time; for, *The dragon gives power unto the beast*, Rev. xiii. 4. The witnesses cannot wear their sackcloth, and sit on thrones together and at once. These must surely be very distinct periods. The reign of the saints succeeds that of the beast.—All these things persuade me, that the famous millennium, or the thousand years of the saints reign, during which Satan shall be bound, is not yet begun, nor shall, till the thousand two hundred and threescore days, allotted to the witnesses, be finished. The end of the one shall be the beginning of

\* See Dr. Newton on Prophecy, Vol. III. p. 409.

of the other, as at midnight the morning commenceth \*.

\* The resurrection of the witnesses presents us with a key fitted to the wards of that mysterious passage, Rev. xx. 4, 5. *I saw*, says John, *the souls of them who were beheaded for the witness of Jesus, &c.—And they lived and reigned with Christ a thousand years*: that is, the witnesses, though slain, lived again, and reigned in the succession of witnesses raised up. There is no occasion to understand this in a literal sense, no more than there is to understand the resurrection of the witnesses so. In both cases it was not the *same* persons, but the *same kind* of persons.—*The rest of the dead lived not again, until the thousand years were fulfilled*: i. e. the worshippers of the beast, who were slain, chap. xix. 21. did not live in power and prosperity, till the thousand years were elapsed. As the slain witnesses lived again after three days and an half; so shall the slain worshippers of the beast, after a thousand years. While the witnesses were dead, the beast's worshippers lived; but now the former living again, the latter die.

In my apprehension, the resurrection of the witnesses, Rev. xi. 11. is precisely the same thing with what is expressed with a very little variation, chap. xx. 4, 5. In the one place, the witnesses are said to be *killed*; in the other, one particular *kind* of death is mentioned instead of many, *viz.* that they were *beheaded*, which certainly includes the stake, the gibbet, and whatever death they suffered. In the one, the witnesses *stood* up upon their *feet*; in the other, their *souls* lived, *viz.* in a state of union with their bodies: For, in that sense is the phrase used in the Old Testament, Gen. xii. 13. and xix. 20. The soul is put for the whole man. The men who were beheaded, lived again. So it must be understood from the opposition; but the rest lived not again, till the thousand years were fulfilled.

That their living is meant of living again, is also evident from this, that it is called the first resurrection. In the one place, the raised witnesses are said to *ascend* up to heaven; in the other, to *reign* with Christ. Only here, the time of their enjoying a heaven on earth is specified, *viz.* a thousand years,

How the thousand years of the enemy's imprisonment, and the reign of the saints is to be understood, whether the number is to be taken literally, and according to the first idea which it is ready to convey, or only for a long period of time, I dare not offer to say. The event alone, will fully explain what is now so obscure†. At that glori-

which is the only circumstance wherein the one passage is fuller than the other. As the proper resurrection of the saints, at the last day, will introduce their everlasting reign with Christ in a future state; so will this their metaphorical, issue in the glorious millennium on earth: *Blessed and holy is he that hath part in the first resurrection,* says John; and said Daniel, long before, *Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days,* chap. xii. 12.

† I confess, however, that I am strongly inclined to understand the thousand years in the most literal and proper sense. In six verses they are mentioned six times; and in four of these with the definitive article, *the* or *that* thousand years. And, methinks, there is a beauty in describing the duration of the church's affliction by *days* or *months*, chap. xi. 2, 3. and xiii. 5.; and that of her prosperity by *years*. We are ready to magnify both the degree and the duration of our troubles, looking thro' the false medium of carnal reasoning; but in the eye of God, and sanctified reason, it is quite the reverse, Isa. liv. 8. 2 Cor. iv. 17.

It is well observed by Bengelius, that before the end of the number of the beast, the times in the Revelation are full of obscurity; but afterwards they are properly expressed. In that golden age, which we hope is hastening on, *truth, holiness, and peace,* shall flourish: the church shall be made an *eternal excellency, a joy of many generations,* Isa. lx. 15. God's elect shall long enjoy the work of their hands. *They shall not labour in vain, nor bring forth for trouble: The wolf and the lamb shall feed together; and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt, nor destroy in all God's holy mountain,* Isa. lxv. 22,—25. See Robertson on Rev. p. 412, 413, 414.

ous era, however, I nothing doubt, but that, as Daniel speaks, chap. vii. 27. *The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High.*

Then shall that happy period come which is so much celebrated in scripture, under the names of the Jewish solemnities. *It shall come to pass, that from one new-moon to another, shall all flesh come to worship before me, saith the Lord, Isa. lxvi. 23.* Then shall the great trumpet be blown, as at the new-moon, Psal. lxxxii. 3. There shall be new light indeed. The new-testament œconomy far excells the old; *Life and immortality being brought to life by the gospel,* 2 Tim. i. 10. But then, as our prophet says, chap. xxx. 26. *The light of the moon shall be as the light of the sun; and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.* The spiritual light wherewith the church shall be illuminated at that new-moon, shall greatly exceed what she had in former ages, as much as the collected light of seven days does the light of one. Then, instead of treading down the court, *the temple of God shall be opened in heaven;* and in his temple *shall be seen the ark of his testament,* Rev. xi. 19. Great things of God, now wrapt up in darkness, shall then be brought to light\*. Then, indeed, the light of the church shall come in such a degree as she has not yet enjoyed, and *the glory of the Lord shall rise upon her.*

\* Vitrunga in Loc.

And as that period is held forth under the pleasant idea of a *new-moon*; so also of a *Sabbath*: From one Sabbath to another, shall all flesh come to worship the Lord of hosts. The labouring church shall then enter into rest, and enjoy such a Sabbath as she never saw. She shall keep it holy; she herself being holiness unto the Lord. She shall rejoice in the rest brought her by Messiah; that redemption and sanctification expected for so many ages. To the root of Jesse shall the Gentiles seek, and his rest shall be glorious. His church shall rest from persecution: There shall be nothing to hurt, or to destroy in all his holy mountain, Isa. xi. 9. This shall be the great Sabbathism of the church, when she shall have rest within and without; being neither rent with intestine divisions, nor harrassed with attacks from the enemy.

The same period is represented under the name of the feast of tabernacles, Zech. xiv. 16. They shall go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. ‘ As the feast of tabernacles was the most joyful to the Israelites, and the last in the sacred year; so it was most proper to design these joyful times which God will grant to his people, before the consummation of the world\*.’ It was so joyful, that the Jews say, ‘ He who never saw the rejoicing at the drawing of water, used at this solemnity, never saw rejoicing all his life.’—The feast of tabernacles succeeded the day of atonement, wherein the Israelites were to afflict their souls.

\* Witsius in Orat. Domin. Exer. IX, sect. 27.

There were but four free days between them, the one being on the 10th, the other on the 15th day of the seventh month, Lev. xxiii. 27, 34. And, how quickly will the latter-day glory follow the grievous, the midnight affliction of the church! *Weeping may endure for a night, but joy cometh in the morning*, Psal. xxx. 5. After her sack-cloth, the church shall have the sceptre; *The upright shall have dominion in the morning*.—In the feast of tabernacles, the Jews were to remember their deliverance from Egypt, Lev. xxvii. 43. And, O how will the church remember and rejoice in her deliverance from that enemy, spiritually called *Egypt*! Rev. xi. 8.—At the feast of tabernacles they drew water out of the pool of Siloam, and poured it upon the altar with great rejoicing †. And, how shall the church sing and rejoice, when in the latter days she shall keep the feast of tabernacles! God having utterly destroyed the tongue of the Egyptian sea, and with his mighty wind shaken his hand over the river, (Euphrates) and smitten it into seven streams; and thus delivered his church from mystical Egypt and Babylon, *With joy shall she draw water out of the wells of salvation*. Compare Isa. xi. 15. and xii. 3. Out of Messiah's fulness, she shall abundantly receive, and grace for grace. God *will pour water on him that is thirsty, and floods on the dry ground*. There shall be a plenteous effusion of the Spirit, John vii. 39.—At the feast of tabernacles, the Israelites were to take palm-branches, and willows-of the brook, and

† See Lightfoot's Temple Service, p. 182.

to rejoice before the Lord their God seven days, Lev. xxiii. 40. And the New-Testament church having got out of great tribulation, her hand shall be graced as with the victorious palm. Having gotten the victory over the beast, she shall stand as on the farther shore of that red-sea, into which she is yet to launch; and tuning her harp, she shall sing the song of Moses and the Lamb, saying, *Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord; and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest,* Rev. vii. 9. and xv. 2, 3, 4. *When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad,* Psal. xiv. 7.

‘ One thing was remarkable in the feast of tabernacles, *viz.* every day the number of the Holocausts was diminished: for, on the first day thirteen young bullocks were to be offered; on the second, twelve; on the third, eleven; and so on, till on the seventh, they offered seven, Numb. xxix. 13,—32.; whereby it might be signified, that in that great peace of the church, and abundance of good things; knowledge, faith, love, and fervour in the worship of God, shall be gradually diminished. For the whole tenor of sacred prophecy seems to lead us to believe, that that happiness of the church will not continue even to the last; but that ungodliness will by little and little resume strength; and that for the correction of the church, new wars will be raised against her, by most cruel enemies, who

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‘ are mentioned in the prophecies under the name  
‘ of *Gog* and *Magog*\*,’ Rev. xx. 8. †

When the thousand years are expired, Satan shall

\* Witsius in *Orat. Dom. Exer.* IX. sect. 28.

† The celebrated Edwards, President of the College of New Jersey, observes, That “ there was indeed a glorious season of “ the application of redemption,—on the day of Pentecost ; “ but that was not the proper time of ingathering, it was only “ as it were, the feast of the first-fruits ; the ingathering is at “ the end of the year, or in the last ages of the Christian church, “ as it is represented, Rev. xiv. 14, 15, 16. ; and will pro- “ bably as much exceed what was in the first ages of the Chri- “ stian church, though that filled the Roman empire, as that “ exceeded all that had been before, under the Old Testament, “ confined only to the land of Judea.” And having quoted Zech. xiv. 16,—19. he says, “ The feast of tabernacles here, “ seems to signify that glorious spiritual feast which God shall “ then make for his church, the same that is spoken of, Isa. “ xxv. 6. and the great spiritual rejoicings of God’s people at “ that time. There were three great feasts in Israel, at which all “ the males were appointed to go up to Jerusalem ; the feast of “ the passover, and the feast of the first-fruits, or the feast of “ Pentecost ; and the feast of ingathering, at the end of the “ year, or the feast of tabernacles. In the first of these, *viz.* “ the feast of the passover, was represented the purchase of re- “ demption by Jesus Christ, the paschal Lamb, that was slain “ at the time of that feast. The other two, that followed it, “ were to represent the two great seasons of the application of “ the purchased redemption. In the former of them, *viz.* the “ feast of the first-fruits, was represented that time of the out- “ pouring of the Spirit, that was in the first ages of the Chri- “ stian church, for the bringing in the first fruits of Christ’s re- “ demption, which began at Jerusalem, on the day of Pentecost : “ the other, which was the feast of ingathering at the end of “ the year,—represented the other more joyful and glorious “ season of the application of Christ’s redemption, which is to “ be in the latter days ; the great day of ingathering of the

be loosed out of his prison a little season: and he shall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea, Rev. xx. 7, 8. Which brings us to observe,

II. That the Spirit of the Lord shall lift up a standard against the enemy, *in the destruction of Gog and Magog.* What nations are meant by Gog and Magog, is impossible to say. As in the revelation made to John, there is a frequent allusion to Old-Testament history; so is there in designing the last enemies of the New-Testament church, by the mystical names of Gog and Magog. Under the Old Testament, Gog and Magog were the last powerful enemies to Israel, after their deliverance from the Babylonish captivity, as appears from the xxxvith, xxxviith, xxxviiith, and xxxixth chapters of Ezekiel. And therefore as the Antichristian enemy is styled, *Babylon*, Rev. xvi. 19. and xvii. 5.; so are these, *Gog and Magog*.

The thousand years wherein Satan was bound, being fulfilled, he shall be loosed a little season, and go out to deceive the nations, as before these years began. And as then, so now, he will first

" elect, the proper and appointed time of gathering in God's  
 " fruits.—The feast of tabernacles was the last feast that Israel  
 " had in the whole year.—So this great feast of the Christian  
 " church, will be the last feast she shall have on earth; soon  
 " after it is past, this lower world will be destroyed."  
 Thoughts concerning the Revival of Religion in New England,  
 p. 60, 61, 62.

act the serpent in deceiving; and next the dragon in attempting to destroy in the most cruel manner. Having deceived the nations, and mustered his forces, they shall come up on the breadth of the earth, and *compass the camp of the saints about*, and *the beloved city*, Rev. xx. 9. They shall come up on the breadth of the earth, and so come in like a flood, as our text speaks. And to this enemy the venerable Vitringa, (as was noticed above, p. 28.) thinks it refers; and, as he tells us, a famous Jewish Rabbi, Kimchi, understands the enemy in the text, of Gog and Magog. It is said, *They shall compass the camp of the saints about*, alluding to the encampment of the Israelites in the wilderness, when the Egyptian enemy overtook them, Exod. xiv. 9. It is added, and *the beloved city*; alluding, I apprehend, to the siege of Jerusalem, by the Affyrians and Chaldeans.

The camp, or city of the saints, thus besieged by enemies, numerous as the sand of the sea, what must the event be? What can be expected, but that the saints must be swallowed up? What, but that their city must be levelled to the ground? But, lo! *While the enemy is coming in like a flood*, on every side, *the Spirit of the Lord shall lift up a standard against him*. While they shall compass the camp of the saints, so that all possibility of escape seems to be cut off, *Fire shall come down from God out of heaven, and devour them*, Rev. xx. 9. Where there is a manifest allusion to what was threatened to the Old-Testament Gog and Magog, Ezek. xxxviii. 22. and xxxix. 6.; and to what in the most awful manner befel Sodom and Gomorrah,

Gen. xix. 24. That *Spirit, who garnished the heavens,* Job xxvi. 13. shall from thence rain fire and brimstone on the enemies of his church. Whether by this fire is meant the general conflagration at the last day, as some think \*, wherein *the heavens being on fire, shall be dissolved, and the earth, and the works that are therein, shall be burnt up,* I dare not offer to determine: mean while, according to the thread of prophecy, it seems to be at least a near forerunner of the last judgment; for it immediately follows, ver. 10. *And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.*

Now, the enemy shall be bound, not for a thousand years only; but in everlasting chains, he shall be fastened as to the bottom of the burning lake. And the banner, lifted up by the Spirit of the Lord, shall for ever be displayed, as on the walls of the heavenly Jerusalem. *The name of the city from that day shall be, JEHOVAH-SHAMMAH, The Lord is there. The tabernacle of God shall be with men; and he will dwell with them, and they shall be his people, and God himself shall be with them, their God; even he, who sent forth the Spirit of his Son into their hearts: that good Spirit which led them into the land of uprightness,* (compare Psal. cxliii. 10. Gal. v. 18.) *and ever and anon lifted up a standard on their behalf, against all their wilderness-enemies, the Spirit of glory, and of God, shall rest upon them: nor shall his unspeakable consolations be for a moment suspended, through the revolving ages of eternity.*

\* Lime-street Lectures, Vol. I. p. 26. Guyse in loc.

## REFLECTIONS.

HAVING thus illustrated the proposition in the text, I shall shut up all with a few reflections. And in the

1. Place, see again the excellency of *holy scripture*. It informs us of what is past, and it alone reveals what is yet to come. It carries us back to the six working days of God; and mounted as on it's celestial wing we can look afar into futurity, yea, to the consummation-day. By it's light we see from the beginning to the end of time; from the Almighty's *fiat* to the last trumpet's sound. It is the prerogative of scripture alone to tell us what was in the beginning, and what shall be to the end. Leaving this celestial luminary, we are straight in amaze. We can have no satisfying account of what has been; no pleasing prospect of what shall be. All, all is clouds and darkness, chimeras and uncertainty. To the scripture therefore let us cleave. In this light of the Lord let us walk. His book let us read, ever and anon looking up to him, to open our eyes that we may see it's wonders. At this fountain let us daily drink, that refreshed with it's living waters, we may go on our way rejoicing.

2. Seeing what God has wrought, how often the Spirit has lifted up a standard against the enemy coming in like a flood, let *our song* be of him; and let us say, as in the words of inspiration, *Had not the Lord been on our side; had not the Lord been on our side, the waters had overwhelmed us, the stream*

*had gone over our soul. Our help is in the name of the Lord, who made heaven and earth. We will rejoice in his salvation; and in the name of the Lord our God we will lift up our banners: For his banner over us is love.*

3. Let us, my Brethren, bear witness for Christ. Let us not be ashamed of him, nor of his testimony. Let us be serving God in our generation, faithfully transmitting his truth to our posterity, that they also may tell it to people yet unborn. Let the testimony of Jesus be to us, as it is in itself, more precious than our blood. Did he, as *the faithful Witness*, seal it with the blood-royal of heaven? and, shall we think much to confirm it with ours? Let us rather choose to walk in the sackcloth of the saints, than to enjoy the pleasures of sin for a season. If among the weeping witnesses, it is but a little, and God shall appoint unto us *beauty for ashes, the garment of praise for the Spirit of heaviness*, and rivers of pleasures for drops of tears. Whatever our hand findeth to do, let us do it with all our might. Let us gird up our loins as for witnessing-work. The living, the living, they alone are honoured to bear testimony for God. Yet a little, and we go down to the silent grave. And did the cause of God turn as on one word from us, that one word we could not give. Therefore, while we live, let us live: live to him who died once, and has now the keys of the unseen world and of death hanging at his golden girdle.

4. See how *dark a night* and how *bright a day*, are yet before the church. ‘There is reason to expect in future times, what we partly dread,

‘ and what we partly desire.’ (*Vitrunga.*) We may take up the watchman’s words, and say, *The morning cometh, and also the night,* Isa. xxi. 12. The days are evil, and they shall be worse. The witnesses must be slain at the end of the twelve hundred and sixty days: and when, instead of sack-cloth there shall be slaughter, O what a dark and dismal night! As, says the preceding context, describing that night, *Truth shall fall in the street,* Isa. lix. 14. The dead body of the witnesses shall lie upon the street, in token of triumph over fallen truth, Rev. xi. 8. *Yea, truth shall fail; and he that departeth from evil, shall make himself a prey, There shall be no man; intercessor none,* ver. 16. No public advocate for truth. Not a Noah, a Daniel, or a Job. No Moses, nor Samuel. None to come forth publicly to resist the roaring torrent of atheism and profanity. But, lo! in the midst of darkness, light shall arise; and when there is *no man*, then *God himself* shall go forth and plead his own cause. *His arm shall bring salvation to him;* his love of *righteousness shall sustain him.* Like a man of war he shall take the field, armed with whatever is necessary for defence or destruction. He will *put on righteousness as a breast-plate, and an helmet of salvation upon his head;* he will put on the purple garments of vengeance for clothing; and he shall be clad with zeal as a cloke.

The forty and two months ended, *The day of vengeance shall be in his heart, and the year of his redeemed shall quickly come.* He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked one. His sword shall be

bathed in heaven, Isa. xxxiv. 5.; that is, it shall be sharpened in heaven, that it may be bathed in the blood of enemies on earth. It shall come down upon Edom, and upon the people of his curse to judgment. In Bozrah shall he have a sacrifice, and a great slaughter in the land of Idumea. He shall strike thro' kings in the day of his wrath, and wound the head, the enemy's head, over many countries. He shall drink of the brook in the way; and refreshed, as with the cooling draught, he shall lift up the head, pursue, overtake, destroy, triumph, and be more than a conqueror over the insolent adversary, Psal. cx. 5,—7. Covered with the glories of conquest, He shall come from Edom, with dyed garments from Bozrah: glorious in his apparel, travelling in the greatness of his strength, speaking in righteousness, and mighty to save. Red shall he be in his apparel, and his garments like one that treadeth in the wine-fat. For, having trodden his enemies in his anger, and trampled them in his fury, their blood shall be sprinkled on his garments, and all his raiment be deeply stained, Isa. lxiii. 1,--6.\* Having

\* The sagacious Vitrina takes the passage quoted above, to refer to Messiah's conquest over his enemies in the latter-days: and that Edom here is not to be taken in a proper, but in a mystical sense; as also the city Bozrah. The word *Edom*, he observes, signifies *red*; and therefore may well denote a bloody people, polluted with the blood of the Confessors of the truth; and that these persecutors were to be exposed to the most grievous judgments of God, whereby they should be wholly covered with blood. The metropolis of this people, adds he, is called *Bozrah* here, not only because it should be fortified, and being the seat of a great Empire, surrounded with various kingdoms and republics, should be reckoned impregnable; but also because it is determined by God to have

thus repaid fury to his adversaries, and recompence to his enemies, they shall fear his name from the west, and his glory from the rising of the sun. Kings shall bring presents unto him. Princes shall come out of Egypt; and Ethiopia shall soon stretch out her hands to God. He shall have dominion from sea to sea, and from the river to the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall like the dust. The kings of Tarshish and of the isles

a vintage here. For, from **לְצִדְקָה** to gather the vintage, comes בָּזְרָה Bozrah, according to the prophecy, Joel iii. 13. and Rev. xiv. 19. In this land, in this city, God would exercise the most awful judgments, which should bear a strong resemblance to the sin of this people. For she who had shed the blood of the saints and of the prophets, and had become red with blood, should have *blood to drink*, according to Rev. xvi. 6. Both in this place, says he, and in chap. xxxiv. 1. &c. the people and territory subject to Rome are designed by the name *Edom*; and Rome itself is called Bozrah. “ I suppose, says “ he, that under this emblem is described the final and the “ fatal judgment, whereby Messiah, the deliverer and avenger “ of his people, shall take the severest and the most bloody “ vengeance on the princes and people subject to, and patronizing idolatrous and apostate Rome, when they are on the “ point utterly to destroy the true church of God, reduced “ to the greatest extremity on earth, and destitute of powerful defenders; and when they are determined to execute “ these their bloody counsels, with all their collected force. “ This is the very thing which I supposed on chap. lix. 15. &c., “ and the visions in Rev. xiv. 18. and xix. 12. leave no doubt “ in this matter.—Liranus saith, that the destruction of Anti-“ christ is signified here: and the same is the sentiment of our “ Piscator. In like manner, the Jews here see that the final “ judgment of Rome is to be attended with their deliverance, “ provided they would ascribe it to our Messiah, and not to “ their imaginary one for whom they look.” Vitringa in Loc.

*shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. His name shall endure for ever; as before the sun it shall flourish: men shall be blessed in him; all nations shall call him blessed,* Psal. lxviii. 29, 31. and lxxii. 8,—11, 17. \*

\* The original phrase, Psal. lxxii. 17. לְפָנֵי שֶׁמֶשׁ יִנְהַל שְׁמוֹ is, *Before the sun, sonned shall be his name*; i. e. as the accurate version of the Dutch hath it, “From child to child, propagated shall be his name.” *His name shall be childed*, says Charnock, Vol. II. p. 192. The verb *Innjon*, is from *NIN*, *Filius, a Son.* And therefore Leiden renders it, *Filiabitur. Clayis Hebraica.*

The learned Leigh, in his *Critica Sacra*, reads it,

*Coram sole filiabitur nomen ejus.*

Our celebrated countryman seems to have had the word *filiabitur* in view, when he in sapphic fung,

*Nomen æterno juvenescat ævo:*

*Fili nomen, jubar usque solis*

*Dum vagæ fundet radiata terris*

— — — — — *Lumina flammæ. Buch. Psal.*

As a faint imitation of which take the following Lines,

Young be his name through ages all:

And while the lamp of day shall run

His race around this earthly ball,

Let Jesus never want a son.

We have an expression partly similar, Job viii. 16. *He is green, LIPHNEJ-SHAMESH, before the sun.*

This unusual phrase intimates the perpetuity and the number of the believing seed. Want sons who will, Messiah never shall. He shall never be written childless, Jer. xxiii. 30. We would be ready to say of one who has many sons, (as of Gideon, Judg. viii. 30.) *He is well sonned;* forming a verb from the noun *Son.* The phrase, *Before the sun*, signifies as long as the sun. And we have the same in effect, ver. 5. *As long as the moon.* The prophecy imports that Christ shall have subjects on

5. Let us seek to have *understanding of the times*; and be crying, *Watch man, what of the night? Watch man, what of the night?* Many apprehend, that we are under the fifth vial; and that therefore the next is to be *poured out upon the great river Euphrates*, and it's *water shall be dried up, that the way of the kings of the east may be prepared*, Rev. xvi. 12.

But of this, I confess, I very much doubt. I am much more inclined to think with Durham, that the fifth is certainly to come; or, with the blessed Boston, that we are come the length of the third or fourth vial \*. The fifth vial is big with destruction to the seat of the beast; *i. e.* as I take it, the city Rome, seven-hilled Rome, Rev. xvii. 9. That great Babylon is not yet *fallen*, nor has the *smoke of her burning begun to rise*, as in due time, we trust it shall, Rev. xviii. 9. and xix. 3.

With respect to the sixth seal, it is to be poured on the great river Euphrates, as the fifth upon the

earth, as long as these luminaries have their place in the heavens; that if there were but two persons on earth, the one shall be a Christian; and that while there is a sun to shine, there shall be a saint to pray. If Messiah's name shall be *sonned*, *as long as the sun*, O how it shall shine when sun and moon are no more! It shall eternally out-live these celestial lamps which have shone through every age. If his name be sonned before the sun, where there is such a torrent of opposition, O how will it be sonned beyond the sun, on the other side of creation, where there is nothing to *hurt or to destroy*! Let Christians triumph in the thought, their Leader's name shall be great on this side, and on yonder side the sun.

\* See his Sermon on Rev. x. 6, 7.

seat of the beast †. By the river Euphrates, some understand the waters of mystical Babylon; i. e. many people, and multitudes, and nations, and

† It seems to me that the drying up of the Euphrates, mentioned, Rev. xvi. 12. is the same with what had been said by the prophet, Isa. xi. 15. *And the Lord, with his mighty wind, shall shake his hand over the river, and shall smite it into seven streams, and make men go over dry-shod.* I know that the most interpret the river here, of the river *Nile*, famous for it's seven streams, (*Septemfluvius Nilus*, says Ovid; and *septemflua flumina Nili.*) And in proof of this, they plead, that there is an allusion to the seven mouths of the Nile, in the very words of the prophecy; *And shall smite it in the seven streams.* Accordingly they take the river in the latter part of the verse, to relate to Egypt, as well as the sea in the former: but, in my apprehension, they labour under a palpable mistake.

It is obvious, that two mighty enemies are mentioned here, from whom God would deliver his people under the New-Testament œconomy, viz. Egypt and Assyria. Ver. 11. These enemies are described by *waters*, and particularly by these *rivers* which were their pride: *Nile* being that wherein Egypt gloried, Ezek. xxix. 3.; and *Euphrates* the boast of Babylon, Jer. l. 38. and li. 31, 32, 36. The destruction of these enemies, these *overflowing waters*, Isa. viii. 7. is held forth under the notion of *drying up* their respective rivers.

With respect to *Egypt*, it is said, *The Lord shall utterly destroy the tongue of the Egyptian sea;* and whether ye understand the allusion to be to the *Nile*, or to the *red-sea*, it is much the same: the one was a grave to the male-infants of the Israelites, Exod. i. 22.; and the other would have been so to the whole church, had not God wrought wonders with his arm.—With respect to *Assyria*, it is said, *The Lord, with his mighty wind, shall shake his hand over the river, and smite it into seven streams,* &c. i. e. over the river Euphrates: for so we are led to explain it, from the parallel passage, Isa. xxvii. 12. Where the river is expressly distinguished from the *stream of Egypt*, or the *Nile*.

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tongues, in subjection to the Romish harlot, chap. xvii. 1, 15. These waters, say they, shall be smitten to prepare the way of the kings of the east, as of old the Euphrates was turned from it's channel, to

As to the seven streams mentioned here, which many think allude to the seven-streamed Nile, it is judiciously observed by one (Vitrina in locum) that the prophet does not say, *God shall smite it IN the seven streams, but INTO seven streams.* He does not use the proposition *IN*, but *INTO*, representing the streams, not as the *object* smitten, but as the *effect* of the smiting; as the waters of Jordan, smitten with Elijah's mantle, were divided hither and thither, so that he, and *Elisha went over on dry ground*, 2 Kings ii. 8. But what puts it beyond controversy, that the river here signifies the *Euphrates*, is, that in consequence of it's being smitten into seven streams, there should be a *high way* for the people of God from Assyria, ver. 16. Being thus smitten it could no more obstruct their return from their Assyrian captivity, than did the red-sea their escape from the land of Egypt, to which the prophet expressly refers. What he here speaks so obscurely concerning the destruction of the Egyptian sea, and the smiting of the Assyrian river, is explained by another prophet, who having used the same figurative style, adds, *And the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away*, Zech. x. 11. Hence, it would seem, that the drying up of the great river Euphrates, by the effusion of the sixth vial, Rev. xvi. 12. denotes the destruction of the Assyrian Empire; that is, the Turks, according to the Hypothesis adopted in our third observation on Isa. xix. 18,—25.

This interpretation of the sixth vial is embraced by many; And it has as great names, and as good reasons to support it, as that interpretation which refers it to the destruction of the Papal kingdom only.

It is a just observation, that there is a great resemblance betwixt the sounding of the seven trumpets, and the pouring out of the seven vials; intimating, that the ruin of the enemies of the church, should bear a striking analogy to their rise. Contrasting the two, we shall see how they harmonize.

make way for Darius and Cyrus, kings of Persia. The meaning according to them, seems to be, that the Papal powers shall be exposed to some awful stroke from the Ottoman, or Turkish empire, which lies eastward of them.

REVEL.

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|---|-----------------------------|
| 1 <sup>st</sup> , Trumpet : Hail, fire, and blood, were cast upon<br>the earth,   | 8. 7.                       |
| 2 <sup>d</sup> , Trumpet : A burning mountain was cast into the<br>sea,   | 8. 8, 9.                    |
| 3 <sup>d</sup> , Trumpet : A burning star fell upon the rivers,   | 8. 10, 11.                  |
| 4 <sup>th</sup> , Trumpet : The third part of sun, moon, and<br>stars were smitten,   | 8. 12.                      |
| 5 <sup>th</sup> , Trumpet : The sun and the air were darkened<br>with the smoke of the pit,   | 9. 2.                       |
| 6 <sup>th</sup> , Trumpet : The four angels bound in the great<br>river Euphrates, are loosed,  | 9. 14.                      |
| 7 <sup>th</sup> , Trumpet : The mystery of God is finished, the<br>kingdoms of the world become his, his temple<br>is opened, the ark of his testament seen, there<br>are lightnings, voices, thunderings, earth-<br>quake, and hail, | REV. 10. 7. and 11. 15.—19. |

REVEL.

- |  |             |
|--|-------------|
| 1 <sup>st</sup> , Vial is poured upon the earth,   | 16. 2.      |
| 2 <sup>d</sup> , Vial was poured out upon the sea,   | 16. 3.      |
| 3 <sup>d</sup> , Vial was poured out upon the rivers,  | 16. 4.      |
| 4 <sup>th</sup> , Vial was poured out upon the sun,  | 16. 9.      |
| 5 <sup>th</sup> , Vial poured out, the kingdom of the beast was<br>full of darkness,   | 16. 10.     |
| 6 <sup>th</sup> , Vial was poured out on the great river Eu-<br>phrates, and it's water was dried up,  | 16. 12.     |
| 7 <sup>th</sup> , Vial is poured out into the air. A voice from<br>the throne, says, It is done : there are voices,<br>and thunders, and lightnings, an earthquake,<br>and great hail, | 16. 17, 21. |

But whatever may be intended by the *drying up of the Euphrates, that the way of the kings of the east may be prepared,* it seems evident, I think, that some way or other it shall greatly affect Antichrist;

What a striking likeness presents us here, betwixt the trumpets and the vials; the latter destroying what the former introduced: for the various trumpets brought in the enemies of the church, so to speak; and the vials are filled with their destruction. Now, if the sixth trumpet, as almost all acknowledge, brought in the Mahometans, analogy requires, that the sixth vial denote their downfall. In the one, four destroying angels are let loose from the river Euphrates; in the other, the water of the Euphrates is dried up. And it does not a little favour this interpretation, that in this view of the matter, these vials are more full of consolation to the church, than otherwise; inasmuch as, by them both Antichrists are destroyed, Mahomet as well as the Pope. For, if we take the sixth vial as signifying some stroke on the Papal power, where do we read in particular of the overthrow of the Turkish, introduced by the sixth trumpet?—After all, however, it becomes us to exercise the utmost modesty in our conjectures. Time alone will fully unveil, what now lies wrapt in impenetrable darkness.

I cannot help observing further, the strong resemblance between the *seventh trumpet, and the seventh vial,* in the following particulars.

At the sounding of the one there were,

*1<sup>st</sup>,* Great voices in heaven, saying, The kingdoms of this world, are become the kingdoms of our Lord, and of his Christ, &c.

*2<sup>dly</sup>,* Lightnings, voices, thunderings, an earthquake, and great hail.

*3<sup>dly</sup>,* On the ascension of the witnesses, which takes place at the seventh vial, the tenth part of the city fell; and in the earthquake were slain of men seven thousand, and the remnant were affrighted, and gave glory to the God of heaven, Rev. xi. 13.

and accordingly cause him collect all his forces to make the last push: for, we immediately read, ver. 13. of *three unclean spirits coming out of the*

*At the effusion of the other there was,*

*1st, A great voice out of the temple of heaven from the throne,*  
*saying, It is done.*

*2dly, There were voices, lightnings, thunders, a great earthquake, and great hail.*

*3dly, The great city was divided into three parts, and the cities of the nations fell. And there fell upon men a great hail, every stone about the weight of a talent: and the men (not the remnant) blasphemed God, Rev. xvi. 21.*

The obvious reason of the likeness between the seventh trumpet and the seventh vial, is, that this vial was the full completion of what was intended by the sounding of that trumpet. The seventh trumpet obtained it's full end in the seventh vial only. The seventh trumpet, is the third and last *wo-trumpet*, Rev. viii. 13. and xi. 14, 15. The second wo, though mentioned after the death of the witnesses, Rev. xi. 14. commenced long before, *viz.* at the sounding of the sixth trumpet, Rev. ix. 12,—21. The third wo commenced with the sounding of the seventh: and the pouring out of the seven vials are so many parts of that wo to the enemies of the church. As the seventh seal comprehended the seven trumpets, so does the seventh trumpet the seven vials. And therefore, though the death of the witnesses be mentioned before the sounding of the seventh trumpet, Rev. xi. 7,—15. yet it must be referred to the end of that period. They prophecy during the days of the voice of the seventh angel. Their prophecy and the pouring out of the seven vials are in one and the same period, as the testimony of Moses and Aaron in Egypt, went hand in hand with the ten plagues.

I humbly apprehend, that the ixth and the xvith chapters of the book of the Revelation, are closely connected with respect to the series and order of time: for, it has been well observed,

*mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.* All which undeniably point to the church of Rome. Compare chap. xiii. 2, 11. where the *second beast* seems to be the same, with what is here called the *false prophet*. These three spirits are represented as going forth to the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty, chap. xvi. 14. The kings of the earth are instigated by them to oppose those who are called the *kings of the east*, ver. 12. And accordingly, after a short parenthesis, it is said in the 16th verse, That they gathered them together \* into a place, called

that the xith, the xiith, and xiiith chapters, are three different descriptions of one and the same period, under the different emblems of the witnesses, the woman, and the monstrous beast. The seventh angel beginning to sound, *the kingdoms of this world, began to become the kingdoms of our Lord and of his Christ;* vials of vengeance being gradually poured on that of the enemy: and the last vial being poured out, the slain witnesses having risen and ascended, *the kingdoms of this world shall become the kingdoms of Christ,* in a more illustrious manner than ever. What was begun with the first vial, shall then be completed, the mystery finished; and hence that word from the throne, *It is done, Rev. xvi. 17. viz. Antichrist is destroyed, and the marriage of the Lamb is come.*

\* I read, *they gathered*, not *be*, as our version hath it. That this is the true reading, is evident from the 14th verse, where it is said, *That the three unclean spirits went forth unto the kings of the earth,—to gather them,* and a parenthesis being thrown in the 15th verse, *Behold, I come, &c.* it is added in the 16th, *And THEY (viz. the three unclean spirits) gathered them together into a place, called in the Hebrew tongue, ARMA-GEDDON.* What has led the most of translators to read, *be*, and not *they*, is, as I apprehend, because the verb is

in the Hebrew tongue, ARMAGEDDON; i. e. the mountain of Megiddon: alluding to the victory obtained of old over Sisera and his mighty army at Megiddo, Judg. v. 19. At this general rendezvous of the enemy they shall suffer some awful stroke, which very possibly shall be inflicted by the effusion of the seventh and last vial *poured into the air*, ver. 17. Jesus said on the cross, *It is finished*; and then there shall be a voice from the throne, saying, *It is done*: viz. Antichrist is destroyed.—What began when the seventh angel began to sound, chap. x. 7. shall then be finished.

The history of the vials being ended, we have a more particular description of the great harlot in the xviith chapter; and a full account of her awful destruction under the two last vials, in the xviiith and xixth chapters. For, it is not more evident, that the xviith chapter is in effect a re-capitulation of the xiiiith, (compare chap. xiii. 1. with chap. xvii. 3.) than that the xviiith and the xixth describe the awful conflict and catastrophe hinted only in chap. xvi. 13,—21. There we read of the army

*συνηγαγεν* in the singular number. But the trite rule is well known, *Neutrum plurale gaudet verbo singulari*: and it is obvious that it takes place here; for, in the 14th verse we find a verb singular used with respect to these three unclean spirits, & *εκπονετατ*, which go forth: and in the same manner is the singular verb *συνηγαγεν* to be taken in the 16th verse: *And THEY gathered them together*, &c. This, as Dr. Newton on prophecy observes, Vol. III. p. 282. is the true construction. And this, I think, the Dutch translators had in their eye, in their most accurate version; *Ende sy hebbent se vergadert in de plaatse*, &c. “ And they were gathered into a place; i. e. The kings of the earth, and of the whole world, were.

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of the enemy gathered to the battle ; here, of their flesh being given to the fowls of heaven : there, of the spirits issuing out of the mouths of the dragon, the beast, and the false prophet, and mustering all their infernal posse ; here, of the beast and the false prophet being taken, and cast into the burning lake. And the enemy being thus destroyed, we are next, chap. xx. presented with a view of the glorious *Millennium*, when the dragon being bound a thousand years, the saints shall reign with Christ during that happy period, having rest round about.

As to the time when the morning, the millennium shall come, that is among the arcana of heaven, *The secret things which belong unto the Lord*. It is, however, the expectation of many, that the Sabbath of the church on earth, shall commence about the beginning of the *seventh Millennium* : and to this period all the dates of the prophecies seem to direct us ; even the *two thousand and three hundred days*, mentioned to Daniel, wherein the sanctuary was to be *troden under foot*, chap. viii. 14. These days must be taken for years, according to prophetic style : and it is obvious that they must be dated from the time of the *little horn*, which came forth after the division of the Grecian empire ; which took place about three hundred years before Christ. Therefore these 2300 days, thus computed, will end about the year of our Lord 2000 ; that is, about the conclusion of the *sixth Millennium* of the world \*.—It is expected, that about that time *the sanctuary shall be cleansed*, and the holy city no more troden under foot of the Gentiles.

\* Dr. Newton on Prophecy, Vol. II. p. 77.

6. And lastly, amidst these evil days, let us support and solace ourselves with the prospect of that happy period to which the church is hastening on. Though in the flesh we shall not see it; yet, by faith, we may. Then all the glorious things promised in the chapter following my text shall receive their ample accomplishment. Different ages have received the first fruits; but the full harvest shall be reaped in the latter-days. Then the woman who has so long sat as in sackcloth and ashes, shall arise and shine; for *her light shall come, and the glory of the Lord shall rise upon her.* After darkness hath covered the earth, and gross darkness the people; the Lord, the Sun of righteousness shall arise upon her; and upon her his glory shall be seen \*.

\* Here there is an evident allusion to that appearance of the divine glory, wherewith God honoured the camp and the tabernacle of the Israelites in the wilderness, Exod. xvi. 7. xxiv. 16. and xl. 34. Numb. x. 11. and xiv. 10. The Rabbies generally call it the Shechinah, *i. e.* the dwelling or habitation, *viz.* of the divine Majesty.—The principal part of the glory promised here, shall consist, as the great Vitrunga observes, in the influences of the Holy Spirit shed abundantly on the church.—And in this sense it is, that Peter writing to the believing Jews, says, *The Spirit of glory, and of God resteth upon you,* 1 Epist. iv. 14.

It is also evident, that in this precious promise there is an allusion to the sun, shining in his glory, and dispelling the darkness. For a rising is ascribed to it as to the sun; intimating, that previous to this period, it had never shone in such an illustrious manner: compare Isa. lx. 1, 20. with Mal. iv. 2. There shall be the clearest manifestation of the divine glory or presence, after the darkness that has covered the earth.—Now, this is the glory of which the prophet had said, in the verse where our text lies, *They shall fear the name of the Lord from*

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*The Gentiles shall come to her light, and kings to the brightness of her rising.* She shall lift up her eyes round about and see; all they shall gather themselves together, they shall come to her, her sons from far, and her daughters be nursed at her side. She shall fear, and break forth as a river; her heart shall fear, and be enlarged: when the abundance of the sea shall be converted unto her, and to her the riches of the Gentiles shall come. At hearing the joyful tidings, she shall fear, lest they prove false; confirmed, she shall rejoice with a joy unspeakable and full of glory\*. The multitude of

*the west, and his glory from the rising of the sun:* viz. his glory manifested in the salvation of his church, and the benefits of his grace. Vide Vitring. in locum.

\* This chapter is just a description of that happy time, when the fulness of the Gentiles shall come in, Rom. xi. 25.: and accordingly they are expressly mentioned, verses 3, 5, 11, 16. It is observable, that the prophet begins with the conversion of the western nations: For, it is obvious that they are meant by *the abundance of the sea*, which, says he, *shall be converted unto thee*.—The sea lay on the west of Palestine; and therefore it was usual with the Hebrews to denominate the west by it. And translating the word *sea* here, as is chap. xlix. 12. the prophetic congratulation would run, *The abundance of the west shall be converted unto thee, the wealth of the Gentiles shall come unto thee;* that is, says Vitringa, the Gauls, the Spaniards, the Italians, and others bordering on them, who shall be near to the salvation of the Lord, to be revealed in the west, according to what the prophet had said, chap. lix. 19. *They shall fear the name of the Lord from the west;* which he repeats in the 9th verse of the following chapter, *The isles shall wait for me, and the ships of Tartessus first.*

Having mentioned the conversion of the western nations, the prophet next intimates that of the eastern, in the 6th and 7th verses. Midian and Ephah were the descendants of Abraham

Arabian camels shall cover her city as with their shadow ; *the dromedaries of Midian and Ephah : all they from Sheba shall come ; they shall bring gold and*

by Keturah, Gen. xxv. 1.—4.; Sheba of Ham, chap. x. 7.; Kedar and Nebaioth were the sons of Ishmael, chap. xxv. 13.: and here it is worth observing, that these nations are described by the principal commodities with which their country abounded. Hence camels and dromedaries are laden with the gold and frankincense of Sheba. The flocks of Kedar, and the rams of Nebaioth come up as of their own accord on God's altar : and the ships of Tarshish bring multitudes of proselytes from far. By the camels and dromedaries are understood the Midianites, the Ephaites, the Sabeans : by the flocks and the rams, the posterity of Kedar and Nebaioth ; and by the ships of Tarshish, the nations carrying on commerce by sea, as do the Arabians by land, with their camels, &c.

The prophet having described the confluence of the western and the eastern nations to the church, immediately recalls our attention to the west, where the first and the great motions ushering in the latter-day glory are to commence. *Who are these that fly as a cloud, and as doves to their windows ?* If it be enquired, What is meant by all these figures of flocks and rams, silver and gold, and frankincense, being brought to the church ? The answer is, That all the nations shall devote themselves, and their substance, to the temple of the Lord, counting nothing so dear to them but that they will willingly lay it out for the advantage and the honour of religion, according to the parallel passage, chap. xlvi. 14.

Yea, as says the evangelical Vitringa, These people, when converted to the church, shall bring into her the true riches in great abundance ; viz. the remarkable gifts of divine grace, precious faith, pure like gold tried in the fire ; deep humility, which is in the sight of God of great price ; illumination of mind, a lively hope, an ardent zeal, the incense of fervent prayer, shining holiness, and such willingness of mind, that they shall be ready to consecrate themselves as free-will offerings to God and to his glory.

*incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto her, the rams of Nebaoth shall minister unto her: these eastern nations shall come up with acceptance on the altar of the Lord, and he will glorify the house of his glory.*

But who are these? What a grand appearance do they make? As a cloud before the wind they fly: and as doves to their windows.— Surely the western isles shall wait for God, and the ships of Tarshish † among the first, to bring

† By Tarshish, so frequently mentioned in holy scripture, and particularly in Isaiah's prophecy, we are not to understand Tarsus in Cilicia, famous for being the birth-place of Paul the apostle, Acts xxi. 39. But the ancient Tartessus, a city of Spain, near where Cadiz now stands, about forty miles beyond the straits of Gibraltar.

Velleius Paterculus, who flourished under the first three Cæsars, writes, “That in the times of Codrus, the last king of Athens; i. e. in the days of Eli and Samuel, or as some say, in Absalom's, the Tyrian fleet being very powerful at sea, built Gades in the uttermost tract of Spain, in the utmost boundary of our world, in an island surrounded by the ocean, and divided from the Continent, by a very small Frith.” Vitrina in Jesaiam, Cap. ii. 16.

This accounts for that connexion which our prophet supposes to be between Tyre and Tarshish, Isa. xxiii. 1, &c. Taking Tarshish thus, every thing is easy and beautiful, which is otherwise involved in the most impenetrable obscurity. Not to insist on the affinity of sound in Tarshish and Tartessus, Gadez and Cadiz, Tarshish taken thus, is expressive of the utmost extremity of the west then known. With the Hebrews, it was usual to denominate the west by the sea, viz. the Mediterranean, which lay on the west of the holy land, Gen. xxviii. 14. Exod. xxvi. 22. Deut. xxxiii. 23. Isa. xlix. 12. Ezek. xlviii. 17. In all these places what we read *west*, is in the original, *the sea*. Now,

Zion's sons from far, their silver and their gold with them, unto the name of the Lord. As from the ex-

Tarshish being at the western extremity of the Mediterranean, was accordingly used to express the utmost boundaries of the west. And when our prophet mentions the *ships of Tarshish*, as bringing the sons of the church to her, it beautifully coincides with what he had said, chap. lix. 19. *So shall they fear the name of the Lord from the west.* Thus also we see how Jonah in fleeing to Tarshish, fled as far as he could from the presence of the Lord. He did his utmost to practise that flight which David so poetically paints, Psal. cxxxix. 8, 9. He fled from the presence of the Lord, as to the uttermost parts of the sea.

According to this view, the scripture-Tarshish is expressive of much the same thing as the pillars of Hercules among the Heathen. These were two mountains near the Straits: the one on the Spanish, the other on the Barbary-side. They are fabulated to have been set up by Hercules, at the end of his travels, as the bounds of the western world. So says the Roman historian, "Hannibal having reached Gades, paid his vows to Hercules," Liv. lib. xxi. 21. And there of old, Hercules was worshipped by the Tyrians. The poet describing the setting of the sun, says, "Falling Phœbus had prested the Tar-  
" tessian shores." Ovid Metamorph. lib. XIV. lin. 416.

I cannot but add here, some uncommon thoughts of the great Edwards of New Jersey, in his Treatise concerning the reviving of religion in New-England. Having quoted, Isa. lx. 9. *Surely the isles shall wait for me, and the ships of Tarshish first,* he says, "I cannot think that any thing else can be here intended but America,—from whence the first-born sons of that glorious day shall be brought.—This prophecy seems plainly to point out America, as the first-fruits of that glorious day.

"God has made, as it were, two worlds here below, the Old and the New, (according to the names they are now called by) two great habitable Continents, far separated from one another. —This new world is probably now discovered, that the new

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tremity of the west they come, with all their sails expanded, and riding before a prosperous gale.

and most glorious state of God's church on earth might commence there : that God might in it begin a new world, in a spiritual respect, when he creates the new heavens and the new earth.

God has already put that honour upon the other Continent, that Christ was born there literally, and there made the *purchase* of redemption : so, as providence observes a kind of equal distribution of things, it is not unlikely, that the great spiritual birth of Christ, and the most glorious *application of redemption*, is to begin in this.—The other Continent has slain Christ, and has often been, as it were, deluged with the church's blood : God has therefore probably reserved the honour of building the glorious temple, to the daughter that has not shed so much blood, when those times of the peace and prosperity and glory of the church shall commence that were typified by the reign of Solomon.

America has received the true religion of the old Continent ; the church of ancient times has been there, and Christ is from thence : but that there may be an equality, and inasmuch as that Continent has crucified Christ, they shall not have the honour of communicating religion in it's most glorious state to us, but we to them.—When God is about to renew the whole habitable earth, it is probable, that he will begin in this utmost, meanest, youngest, and weakest part of it, where the church of God has been planted last of all ; and so the *first shall be last, and the last first* ; and that will be fulfilled in an eminent manner, in Isa. xxiv. 16. *From the uttermost part of the earth have we heard songs, even glory to the righteous.*—Several things seem to me to argue, that the Sun of righteousness, the Sun of the new heavens and the new earth,—shall rise in the west.—The Sun of righteousness has long been going down from east to west, and probably when the time comes of the church's deliverance from her enemies,—the light will rise in the west, till it shines through the world, like the sun in it's Meridian brightness. The same

Crowded with converts, and laden with a world of wealth from Tarshish\*.

The art of navigation shall be subservient to the

\* seems also to be represented by the course of the waters of the sanctuary, Ezek. xlviij. which was from west to east; which waters undoubtedly represented the holy Spirit, in the progress of his saving influences, in the latter ages of the world.' Thoughts concerning the Revival of Religion in New-England, p. 55,—59.

\* I hope the intelligent reader will not think, that I mean this in the literal sense, of some grand fleet coming from Tarshish to the promised land, lying on the east of the Mediterranean. We can no more understand the ships of Tarshish in a literal sense, than the dromedaries of Midian, the flocks of Kedar, or the rams of Nebaoth. The truth is, the whole of the prophet's congratulatory address here, being metaphorical, I was unwilling to drop his beautiful imagery, having no great relish for the modern maxim, to strip the text of the metaphor, and then preach. Metaphors are often the dress wherein the Spirit of the Lord clothes his words; and to strip them of it, is, in my apprehension, to correct inspiration itself. If metaphors had not been profitable, we may be certain the good Spirit would never have used them.

In the whole of this chapter, the New-Testament church is represented under the image of Canaan, formerly the Lord's land, and inhabited by his people, Isa. viii. 8. Hos. ix. 3. And in allusion to this, the confluence of the nations unto her is beautifully described. Palestine lay on the east of the Mediterranean; and hence converts to the church are described as coming to her from Tarshish, and Midian, and Kedar, and Nebaoth. They are represented as coming from remotest countries, to God's holy mountain at Jerusalem. Compare chap. lxvi. 20. with the instructive parable of the prodigal returning from a far country to his father's house, Luke xv. 13,—20. In the latter-day glory, that golden promise, Isa. xliv. 5, 6, 7.

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everlasting gospel: the mariners compass to Messiah's kingdom. The sons of strangers shall build up Zion's walls; and to her their kings shall minister. Her gates shall be open continually; they shall not be shut day nor night, that men may bring unto her the wealth of the Gentiles, and that their kings, with their attendants, may be brought. They shall bring them upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to the holy mountain of Jerusalem. What a confluence of the nations to the church †! How crowded the gates of Zion! As by sea and land shall multitudes of converts come. What haste, what great haste shall the free-will offerings of the Gentiles make in turning to the Lord! What else can be meant by the group of metaphors used by the prophet? The flight of doves; the winged vessels; the chariot and the litter; the gallant horse; the durable mule, and the swift dromedary?

The glory of Lebanon shall come up to the

shall receive an ample accomplishment; *I will bring thy seed from the east, and gather thee from the west. I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name.*

† John using much the same style with our prophet, says concerning the holy Jerusalem, *The nations of them which are saved, shall walk in the light of it,* Rev. xxi. 24.; that is, as Vitringa understands it, the saved of the nations, by an hypallage. Compare Matth. xxv. 32. *Before him shall be gathered all nations, and he shall separate THEM from one another;* i. e. not nations, but individuals of the nations. So Rev. v. 9. *Thou hast redeemed us out of every nation.*

church; the fir-tree, the pine-tree, and the box together, to beautify the place of the Lord's sanctuary. It shall no longer be waste: yea, the Lord himself shall come in the influences of his Spirit. With his glory shall he fill the house, so long left desolate; and make the place of his feet glorious \*.

\* By the place of *God's feet*, is obviously meant his *footstool*. As the God of nature, this earth, extensive as it is, is only his footstool, Isa. lxvi. 1. As the God to whom vengeance belongeth, his *enemies* are his *footstool*, Psal. cx. 1. 1 Cor. xv. 25. But as he is the God of all grace, the ark of old was his footstool, to which there is an evident allusion here. Compare 1 Chron. xxviii. 2. Psal. xcix. 5, 9. Psal. cxxxii. 7. Ezek. xliv. 7. Upon the ark was the mercy-seat, precisely of the same dimensions with it. At either end was a cherubim; and between the cherubims the God of Israel dwelt, 1 Sam. iv. 4. Psal. lxxx. 1. There was his seat; and, O consolatory thought, it was a *mercy-seat!* There, said he to Moses, *I will meet with thee, and I will commune with thee, from above the mercy-seat, from between the two cherubims which are over the ark of the testimony,* Exod. xxv. 22. From this it is evident, that the ark, covered with the mercy-seat, was the footstool of Israel's God. These were typical of our Lord Jesus Christ, who is expressly said to be set forth to be a *mercy-seat, through faith in his blood,* Rom. iii. 25. The word here is the same as in Heb. ix. 5. The cherubims were formed in a stooping posture, looking down as to the mercy-seat: and we know that into the things of Christ, *the angels desire to look,* 1 Pet. i. 12. They were on *the two ends of the mercy-seat,* Exod. xxv. 18.; and, lo! *Two angels in white, were seen sitting, one at the head, and the other at the feet, where the ark, the body of Jesus had lain,* John xx. 12. By the Lord making the *place of his feet glorious,* I understand the glorifying of his ordinances. Compare Psal. lxxviii. 24. with 2 Thess. iii. 1.

In the latter days he will make his name glorious, in opening the eyes of men to see the light of the glorious gospel. The ark, and the mercy-seat, shall be no longer under vail, so to

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His footstool, the ark of his covenant and presence, shall be covered with glory. *His temple shall be opened, and the ark of his testament seen,* Rev. xi. 19.

speak: No. The temple of truth shall be opened, and the ark of the testament, the centre, the sum, the substance, the glory of all revealed truth, shall be seen. The spirituality of the law, and the mysteries of mercy through the blood of the covenant, shall shine with a peculiar glory. The *peculiars* shall no more be a term of reproach to evangelic-doctrines, but a name of honour. The Spirit shall glorify the Mediator, by shewing his doctrines unto men, John xvi. 14. These things into which angels with ardour look, shall be the daily, and the darling study of the church. The Spirit's train shall fill the temple. Compare Isa. vi. 1. with 1 Cor. iii. 16. Gal. v. 22, 23. 1 Pet. ii. 5. 2 Pet. i. 5,—7. Psal. xlvi. 13.

It also deserves our attention, that the *mercy-seat* was in effect the throne of grace. Compare Heb. iv. 16. with chap. ix. 5. There Jehovah the King of glory sat, Psal. xcix. 1. and from thence he gave gracious answers to the typical people. Therefore, when he says, that he will make *the place of his feet glorious*, the meaning plainly is, that he will make his *grace glorious* in displaying the *glory of his grace*, as the word is, Eph. i. 6. Now, it is the *glory*, the peculiar *glory* of grace to *GIVE*. To the *throne of grace*, sinners are bid to come, that they may *obtain mercy, and find grace to help in time of need*: and receiving what they ask, and finding what they seek, that *throne* is glorious indeed. They call, God delivereth, and they glorify him, Psal. l. 15. In the latter-days, God shall make the *place of his feet glorious*. For preparing the hearts of multitudes, he will cause his ear to hear: pouring out his Spirit upon them, they shall pour out their heart before him. Great, great shall be the communion between him and his people. In reference to that glorious æra, he says, *Before they call, I will answer: and whilst they are yet speaking, I will hear,* Isaiah lxv, 24. Then *dust* shall be the *serpent's meat*, ver. 25. For, being *cast into the bottomless pit*, he shall be *shut up*, and a *seal set upon him*, that he *deceive the nations no more*, Rev. xx. 3. The learned reader may consult Witsius in *Orat. Dom.* p. 54.

The sons of such as afflicted the church, shall come bending unto her; and they who despised her, shall bow themselves down at the soles of her feet; and they shall call her no more *desolate* or *forsaken*, but *the city of the Lord, the Zion of the holy One of Israel*. In her wilderness-state, (Rev. xii. 14.) no man cared for her, went aside to ask how she did, or passed through her land; but now her God shall make her *an eternal excellency, a joy of many generations*. *HEPHZI-BAH shall be her name, and BEULAH shall her land be called*, Isa. lxii. 4. She shall suck the milk of the Gentiles; yea, the breasts of kings shall she suck.—Then, then shall she know that *Jehovah himself is her Saviour, and her Redeemer the mighty One of Jacob*.

All things shall be greatly changed to the better, when Zion shall be thus built up of God. For brass, he will bring the purest gold; for iron, refined silver; and for wood, brass; and for stones, iron. In glory greatly superior to Solomon's temple shall she shine. Her God will make her officers peace, and her exactors righteousness. Violence shall no more be heard in her land, as when her enemies entered it; wasting nor destruction within her borders, as when the destroyer made havock of the church. Far from fear, she shall call her walls *Salvation*; and *Hallelujah* shall be inscribed on her gates. So great shall be the light of the divine glory, that the church shall shine with splendor, superior to that of sun, moon, and stars, when they illuminate and adorn nature's extensive theatre. *Vitrina*.

The sun shall no more be her light by day, nei-

ther for brightness shall the moon give light unto her: *But the Lord shall be her everlasting light, and her God her glory.* Nothing shall be reckoned glorious, but where the rays of the glory of God and his Son are resplendent. *Zion's sun shall no more go down, neither shall her moon withdraw itself: For the Lord shall be her everlasting light.* That day, known to the Lord, shall not be *day and night*, as faith another prophet, Zech. xiv. 7.; that is, it shall be without the vicissitude of day and night: *For, at evening time it shall be light; i. e. the light shall admit of no evening.* *Vitrina.*

The Lord shall be to his church an *everlasting light*; no more a hiding God, shrouding himself as amidst clouds and darkness. The days of Zion's *mourning shall be ended*\*. No more shall a tear

\* This, I apprehend, cannot be understood in an absolute, but in a comparative sense. As grace in the heart, so the church in the world, shall always be subject to decays, with respect to her holiness, consolation, and prosperity. According to the hypothesis of the worthy Witsius, mentioned p. 306, and generally adopted by divines, the latter-day glory shall gradually decline: nay, we are as certain, as the testimony of God can make us, that after the glorious Millennium, *Satan shall again be loosed, and Gog and Magog shall compass the camp of the saints*, Rev. xx. 7,—9. Nevertheless, that season shall be but short, ver. 3.; and possibly for that very reason it is entirely overlooked by our prophet, who, in describing the happiness of the church, is carried away as in rapture to the heavenly state; for to that state alone are his expressions applicable, when taken in their highest sense.

It is also to be observed, that the Millennium having commenced, the church shall no more be reduced so low as previous to that period. The risen witnesses shall no more be slain: and, in this sense, *Her sun shall no more go down.* It did so in a most fearful manner when they were overcome, and killed by

steal down her cheek. No more shall the plowers plow upon her back, and make long their furrows. The witnesses shall lay aside their sackcloth, to put it on no more. They shall have done with persecutions and public afflictions. Zion's people shall be all righteous. No more shall there be *a Canaanite in the house of the Lord*, Zech. xiv. 21.\* Her

*the beast*, Rev. xi. 7. Then, then it set for a while : but having risen in their resurrection, it shall set no more. Clouds indeed shall return, but no more a night so black and dark. And accordingly, during the time of Satan's loosing, and Magog's awful attack, we read not of *two witnesses* only, but of the *camp* and of the *city of the saints*; intimating their number and their strength, Rev. xx. 9.

\* What a glorious period this! How like a heaven upon earth ! *Thy people also shall be all righteous*. It was necessary, as the excellent Vitringa observes, that the prophet should describe the quality of the citizens of this happy city. For that so many and great privileges, could not agree to any but to the most worthy ; and who, by divine grace, are fitted for these times. Perpetually open as the gates of the city are, it is only to *the righteous nation which keepeth the truth*, that they may enter in, Isa. xxvi. 2. *Thy people*, says the prophet to the city, *shall be all righteous*. Such promises as this must be taken, not in an absolute, but in a comparative sense. Not that there shall be no more sin in the militant church ; but that she shall shine with very uncommon degrees of purity. As in every faint on earth there are some remains of sin ; so it exceeds all hope, that ever there should be a time on earth, when there shall not be a hypocrite in the church. By her people being *all righteous*, may be meant, that none but visible saints shall then enjoy her communion ; yea, and that the number of true saints shall, at that day, far exceed these who have *only a name to live* ; that *the wheat shall be more than the chaff*.

In the infancy of the Christian church, there was one great assembly, and not a hypocrite in all their number ; I mean, the more than five hundred brethren, to whom at once the risen

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converts *shall inherit the earth for ever* †. For they shall be the *branch of the Lord's planting, the work of his hands, that he may be glorified*. And being planted by him, who shall pluck them up? The marriage of the Lamb being come, great, great shall be the increase of the holy seed, *a little one shall*

Redeemer appeared, 1 Cor. xv. 6. For they were such brethren, that *his Father was their Father, and his God their God*, John xx. 7.—After his resurrection, he was seen by none but saints. Of his eleven or twelve different appearances, there was not one of them to the unconverted. O what a heaven-like assembly! More than five hundred saints together, their King on their head, and not a Judas, not a hypocrite among them all! It's like, I apprehend, has not been from that day to this. But who can say what shall be in the latter days, *when Zion shall put on her beautiful garments; and when, as faith our prophet, chap. lii. 1. There shall no more come into her the uncircumcised, and the unclean?* Who can fully unfold the prophetic congratulation, *Thy people also shall be all righteous!* Vitrunga says well, “There is something great and “august here, not to be described by my pen.—Therefore let “us so settle it in our mind, as to expect nothing little from “the providence, goodness, and grace of God; and, in the “mean time, walk worthy of so great a hope.”

† Our version reads it, *They shall inherit the land for ever*. If it be asked, what land? I answer, the earth in general. For the *time, and times, and dividing of time*; that is, the forty two months, or the 1260 days, being ended, the enemy shall be consumed, and his dominion taken away: and *the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high*, Dan. vii. 25, 26, 27. Being made kings and priests in a higher sense than heretofore, they shall *reign on the earth*, Rev. v. 10. The woman's days in the wilderness being ended, she shall enter a kind of Canaan, even on earth. To this period I would refer the promise concerning *the meek inheriting the earth*, Psal. xxxvii. 11. Ixix. 35, 36. Mat. v. 5.

become a thousand; strange! and stranger still, a small one, a strong nation! God will sow Jezreel to himself in the earth, that she may multiply abundantly. *They of the city shall flourish as the grass.* The handful of corn shall shake with fruit like Lebanon. As the conclusion, and the crown of all that is promised, the Lord adds, *he will hasten it in it's time.*

Before we come to a close, I beg leave to present the Reader with a version of this chapter, so pregnant with great and precious promises, relative to that glorious state of the church, which shall take place in the latter days.

The LX. Chapter of Isaiah in Metre.

1. SALEM, arise, and brightly shine,  
For, lo! thy dreary night is gone:  
And glory, glory all divine,  
Around thee has her lustre thrown.
2. Darkness shall vail the nations eyes,  
And Egypt's gloom o'er people spread:  
But upon thee the Lord shall rise,  
Thou with his glory shalt be clad.
3. Unto thy light shall nations run,  
And Monarchs to thy rising fair.  
Lift up thine eyes, see how they come,  
To thee in throngs they straight repair.
4. Thy sprightly sons shall come from far,  
Daughters be nursed at thy side.  
Thine heart first fill'd with anxious fear,  
Anon shall be enlarged wide.

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5. The ocean's wealth shall all be thine;  
Converts in crouds to thee shall run:  
Thy God the Gentiles shall incline  
From rising to the setting sun.
6. Around thy walls shall camels stand,  
And cover thee as with their shade:  
By swiftest beasts from Midian's land  
Shall honours unto thee be paid.
7. In bands from Sheba shall they croud;  
Incense and shining gold they'll bring:  
In sweetest songs they'll shout aloud  
The glories of th' Almighty King.
8. The flocks in Kedar that do feed,  
Nebaioth's rams on every hill,  
Shall come, and at mine altar bleed,  
And glorify my house I will.
9. But who are these? How swift they move!  
Like to a lofty cloud they fly,  
And as the silver-winged dove,  
When hast'ning to her windows high.
10. For me the isles shall surely wait;  
The ships of Tarshish, or the West;  
To thee thy sons they'll bring in state,  
And in thy bosom they shall rest.
11. Their wealth with them they'll also bring  
Unto the name of thine own God:  
Ev'n unto Ifra'l's holy King,  
For far thy fame he'll spread abroad.

12. Thy walls shall rise by strangers sons ;  
Their kings shall minister to thee :  
For in my wrath I smote thee once,  
But now thou'rt precious to me.
13. Thy num'rous gates shall open be,  
Nor shall they once be shut again ;  
That Gentiles wealth may come to thee,  
Their kings with all their splendid train.
14. The nations who shall thee despise,  
As if they did not homage owe,  
Shall quickly fall before thine eyes,  
O'erthrown with wasting and with woe.
15. To thee shall Leb'non's glory come,  
Of all his pride he shall be shorn,  
To beautify my stately Dome ;  
And all my footstool I'll adorn.
16. Nations shall tread the sacred road,  
And joyful come to Zion hill,  
My love in them I'll shed abroad,  
And with my train the temple fill \*,
17. Their sons who thee afflicted have,  
Shall bending come unto thy seat ;  
And they who counted thee a slave,  
Shall lowly bow before thy feet.
18. The city fair they shall thee call,  
Where God has set his gracious throne,  
The Zion hill, through ages all,  
Of Isra'l's high and holy One.

X x 2

\* Isa. ii. 2, 3. Rom. v. 5. Isa. vi. 1. 1 Cor. iii. 16.

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19. Lonely my Love, thou long hast been,  
Expos'd to all that could annoy ;  
But now thy worth, it shall be seen,  
And thou shalt be a lasting joy.
20. The milk of Gentiles thou shalt suck,  
The breasts of those who grace the throne ;  
And thou shalt know that I'm thy rock,  
Jacob's redeeming mighty One.
21. For brass, I will bring Ophir's gold,  
For ir'n I'll purest silver give :  
For wood thine eyes shall brass behold,  
Instead of stones thou ir'n shalt have.
22. Peaceful thine officers I'll make,  
And thine exactors righteousness.  
To dwell in thee, I'll pleasure take ;  
And I thy land will greatly bless.
23. Vi'lence in it shall not be heard,  
Nor wasting on thy borders graze :  
Salvation, high thy walls hath rear'd,  
And all thy gates are styled praise.
24. No more the lamp of day so bright,  
Nor mid-night moon shall on thee shine :  
The Lord shall be thy lasting light ;  
Thy God, thy glory all divine.
25. No more thy sun shall set in night ;  
No more shall wane thy shining moon ;  
The Lord shall be thy lasting light ;  
Thy days of mourning all be gone.

26. Thy people all shall right'ous be,  
Poffess the land they ever shall;  
My holy name they'll glorify,  
My handy-work I will them call.
27. A little one shall thousands be,  
The small, a num'rous nation made;  
And I th' eternal ONE in THREE,  
Will hasten all that I have faid.

Having such ample promises, what remains, but that we shut up all with ardent prayer to HIM who made them, that he may *do as he has said*, 1 Chron. xvii. 23. ‘Unto thee lift we up our eyes, ‘*O Thou that dwellest in the heavens. Hallowed be thy Name. Thy Kingdom come. Thy Will be done in earth, as it is in heaven.* Overturn, overturn, overturn the enemy’s empire, and let it be no more. ‘Let Him come whose right the kingdom is, and give it unto Him. Arise, arise thou Sun of righteousness, with healing under thy wings; and with thy reviving rays, let all the earth be filled. ‘*Let men be blessed in thee; and nations all proclaim thee blessed. Let them fear thy name from the west, and thy glory from the rising of the sun.* Rise and reign, O Lord; for thine alone the sceptre is; and on thy shoulder God has laid the key of universal government. *Come, Lord Jesus; come quickly.* AMEN, and AMEN.’

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1972



## *The Vessel in Distress:*

O R, THE

## CHURCH IN DANGER:

A

## S E R M O N,

Preached on a FAST-DAY, Feb. 3d, 1780.

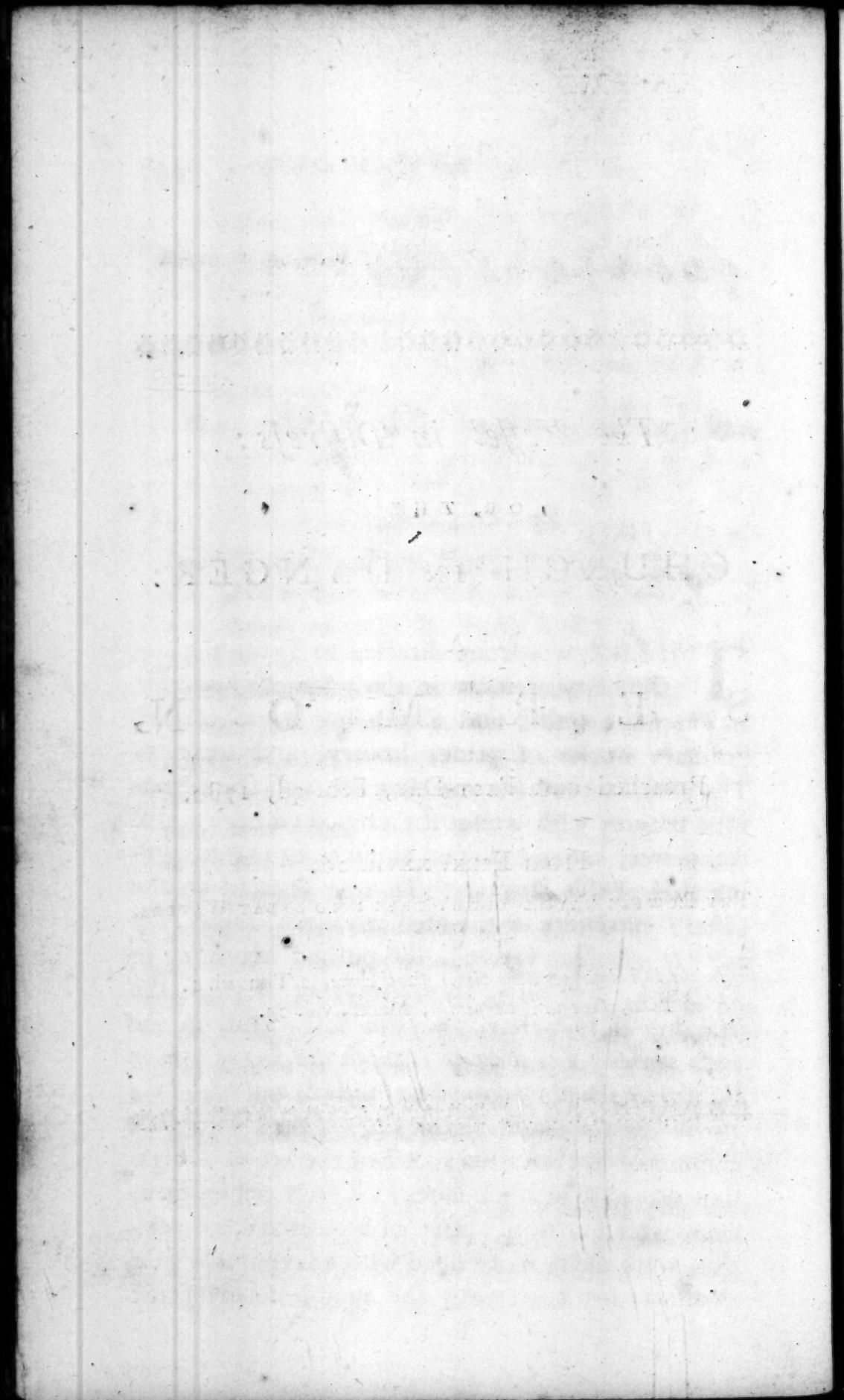
From EZEK. xxvii. 26.

THY ROWERS HAVE BROUGHT THEE INTO GREAT WATERS.

*In the last days perilous times shall come, 2 Tim. iii. 1.*

*Lord, save us; we perish, Matth. viii. 25.*







## A

## S E R M O N.

EZEK. xxvii. 26.

*Thy rowsers have brought thee into great waters.*

THESE words are directed to Tyre, a maritime city, famous in the prophet's time for an extensive trade, and abounding in riches, the ordinary nurses of pride, luxury, and security. The abundance of her merchandise, and the numerous nations with whom she carried on her gainful commerce, are mentioned at large in the foregoing part of this chapter. Though situated on the eastern extremity of the Mediterranean, called, *The entry of the sea*, ver. 3d, she pushed her trade to Tartessus in Spain: Tartessus lying beyond the straits of Gibraltar, and called Tarshish in the 25th verse. *The ships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious in the midst of the seas:* a most extensive commerce in these times, when the art of navigation was only in it's infancy. Tyre's riches, however, were her ruin. Her embroidered sails, verse 7th, were never more filled with a favourable gale, than was her heart with the most insolent pride.

Y y

*I am a God, said her haughty Prince, I sit in the seat of God, in the midst the seas, chap. xxviii. 2.* The sovereignty of the seas she claimed as her own.—Her pride rendered her odious in the sight of that God, whose it is to *resist the proud*, whether a person, or a people.

From my text to the 19th verse of the following chapter, there is a continued torrent of threatening against her. *Thy rowers*, says God, *have brought thee into great waters*. He speaks as in her own style, the figure being evidently borrowed from that manner of life to which she was accustomed, and whereby she had amassed a world of wealth.

‘ Thy rowers; that is, thy governors and counsellors, who sit as at the helm of the vessel, have brought thee into great waters; that is, into difficulties and dangers, in which thou art like to be shipwrecked, and in which thou shalt certainly perish \*.

Tyre is here compared to a vessel, whose rowers had brought her into deep and dangerous waters. And what was said to her, is, I apprehend, but too, too characteristic of our times.—It must be obvious to all, who allow themselves to see, that the vessel of church and state is at this day in the great waters. To illustrate and apply this affecting truth, is what I further propose from these words.

I. The vessel of the church was brought into great waters, in the year 1712.; as by other things, so by restoring the right of *presentation to Patrons*.

\* Pool's Annotations.

For about two and twenty years previous to that æra, the settlement of ministers in congregations was generally carried on with much harmony; the inclinations and the edification of the body of the people being consulted. But now, alas! patronages abolished by an act in King William's reign, were restored. That galling yoke was wreathed as around the church's neck. The right of election was no more considered as vested in Christian congregations, but as the *privilege* of Patrons only. The apostles of old ordained elders, by the suffrages of the people, in every congregation, Acts xiv. 23.\*; but the law of *patronage* gives the *presentee* a right to the *benefice*, independant of the election of the people.

It is a maxim founded upon natural equity, That the benefice is given for the office. But that a man should obtain a right to the *former*, and next be ordained to the *latter*, is little short of a contradiction †.

\* See Willison's Testimony, p. 54.

† Relations being mutual, arise either from *nature* or *affection*. But the relation which a Presentee would have fixed betwixt him and a people, originates in neither of these. For they being averse to such a relation, it is evident that there is no such thing as mutual affection. And if not, why attempt to fix a mutual relation? What more miserable spectacle can be seen on earth, than near relations without suitable affections? e. g. Husbands and wives, parents and children, &c.—The most of Presentees, I suppose, will not so much as pretend a peculiar regard to the people whose use to assemble in that church to which they are presented. But if they did, why force a relation contrary to the will of the one party? I cannot be so uncharitable as once to think, that a preacher or minister who has accepted of a presentation in direct opposition to

The restoration of this heavy law, may justly be considered as *the beginning of sorrows* to the church, and that wedge wherewith she has been cleft in pieces. By it the *carved work* of the sanctuary has been broken down, Psal. lxxiv. 6.; a wide door opened to *Simonaical pactions*, 1 Sam. ii. 36. Acts viii. 18,—20.; numbers of naughty men introduced into the church; and her constitution greatly endangered.

What deep waters, when those who have not so much as *the form of godliness*, can choose a minister for a people! What can be expected, but that the object of his choice should generally be as much like himself as the laws of decency will admit? And is not this verified by long experience? For generally it holds, the more evangelic the Preacher, the less acceptable to the Patron. Hence like Patron, like Priest; and of consequence like people, or else a withdrawing from his ministrations, Hos. iv. 9. Rom. xvi. 17, 18.

What desolations and distress has the rigorous exercise of Patronage brought on the Church!—How many corners in Scotland, where their sun is almost gone down, they being destitute of a gospel-ministry!—Patronage is a hard law; and the *principal men* have, in many instances, made it harder. They bear rule by it's means, and they love to have it so, Jer. v. 31. They act, not as ministers to God's heritage, but as lords over them, 1 Pet. v. 3. Their little finger, so to speak, has in many a reclaiming people, will make his entrance among them with these words in his mouth, *I seek not yours, but you*, 2 Cor. xiii. 14.

instances, been heavier than the loins of the law : It allows that the presentation shall be of no effect, if the person presented do not accept, or declare his willingness to accept.—Accordingly, it has been observed, that the presentation is only like a dead serpent ; but the presentation-hunter by his acceptance, wherein he has generally the countenance of clergy courts, gives it life, and furnishes it with a fatal sting. Willison's Testimony, p. 45, 48. †

† One would think, that true Presbyterians would keep up, and on every proper occasion testify their aversion to patronage, which has produced so many disagreeable consequences, and which cannot but produce them. As it is quite opposite to that liberty wherewith Christ has made his people free, so it is well known what they were who planned and pursued such measures. One whose opportunities of knowing, and whose veracity as a historian, cannot be called in question, has in the history of his own time, these remarkable words. “ Those, who were suspected to have very bad designs, applied themselves with great industry to drive on such bills, as they hoped would give the Presbyterians in Scotland such alarms as might dispose them to remonstrate, that the union was broken. They passed not all at once ; but—one and the same design was pursued in them all.

“ A toleration was proposed for the Episcopal clergy, who would use the liturgy of the church of England.—Those who were to be thus tolerated, were—to take the oath of abjuration : it was well known, that few, if any of them, would take that oath ; so to cover them from it, a clause was put in this act, requiring all Presbyterian ministers to take it.—Those who intended to excuse the Episcopal party, who they knew were in the *Pretender's* interests, from taking the oath, were for keeping in those words, which the Presbyterians scrupled.—After that, an act was brought in for the restoring of patronages.—By these steps, the Presbyterians were alarmed, when they saw the success of every motion that was

II. The vessel of the church was brought into the great waters, about sixty years ago. How high rose the tide of opposition to the good old Protestant doctrine! That doctrine was, in a feverish fit, quarrelled and condemned in a *certain Book*. As at the bar of the supreme ecclesiastical court, several precious gospel-doctrines stood, were tried and cast. Two propositions in particular were condemned as erroneous, *viz.*: that ‘ believers are altogether set free from the law as a covenant of works ;—and, ‘ that they are set free, both from the commanding ‘ and condemning power of the covenant of works.’ Willison’s *Testimony*, p. 43. \*

“ made on design to weaken and undermine their establishment.” Bishop Burnet’s history of his own Time, Vol. VI. p. 1177, 1178, 1179.

\* It is expressly asserted, both in our Confession, Chap. xix. sect. 6. and in the Larger Catechism, Quest. 97. that believers are delivered from the law *as a covenant of works*. It cannot be denied, that their deliverance from it is total and not partial. If they be delivered from it, are they not altogether set free from it? Are not these one and the same? If they be not under it *as a covenant of works*, can they be under the commanding power of the covenant of works? To be delivered from it *as a covenant*, and yet to be under its commanding power *as a covenant*, are things quite incompatible. For, if under its commanding power *as a covenant*, how is one delivered from it *as a covenant*? The deliverance is not perfect, he is still in part under that covenant, *viz.* under its commanding power. And, if under its commanding power *as a covenant*, how can one be delivered from its condemning power? Are not these, in case of transgression, inseparable? If the law *as a covenant* can command believers, it unavoidably follows, that it can condemn them for breaking its commandment. If not, how is its honour and perfection secured? For a sinful

What awful work in the rowers was this! Against it several were honoured to protest; at the same time beseeching those who conducted the vessel, to row back, and rescue these truths they had cast over board. But, ah! how were these faithful ones stigmatized! To what reproach were they exposed! Teased at courts, and racked with queries. The condemnatory act passed one year, was confirmed in another: the tomb-stone laid on the grave of many a precious truth. From that day to this, truth has been falling in the street, and is now worn quite out of ken with many †. But,

### III. The vessel of the church was brought in-

man to be under it's commanding power, and not subject to it's condemning, is a contradiction. We must therefore still abide by the Marrow-doctrine, so agreeable to our Confession. No man, in respect of his state, can be under the two covenants, at one and the same time. He cannot be partly under the law, and partly under grace. According to the apostle, soon as he is under the one, he is no longer under the other, Rom. vi. 14.

† I would not be understood, as if I justified every expression in the Book alluded to: by no means. Some of them, I acknowledge, are harsh and unguarded. At the same time it is my settled judgment, that in the condemnatory act, passed against said Book, the ark of God got a most unhallowed touch. It has been but too justly observed, that that Book has outlived it's title. It is no more the Marrow of *modern*, but of *ancient divinity*, as it was recovered from underneath the Antichristian darkness; and as it stood, before the tools of the *late refiners* on Protestant doctrine were lifted up upon it. It is remarkable, that this Book was recommended by Joseph Caryl, and Jeremiah Burroughs; both eminent members of the Westminster Assembly: an evidence one would think, that they saw nothing in it contrary to the Westminster Confession.

to the great waters, at the time of the *Secession*. An able and a faithful minister of the New Testament \*, for his public testimony against patronage, was brought to the highest ecclesiastic court, and appointed to be rebuked, for what he judged his duty. Now, now there was a grievous conflict between conscience and church-authority. Around him, as a rock, the waves of church-authority roared: but though they tossed themselves, yet could not they prevail. A few ministers valiant for the sacred rights of conscience, and the liberty wherewith Christ has made his people free, supported that other against whom the rowers raged. And at last the quaternion was cast out of communion, being declared no longer ministers of the church. Into what deep waters did such rowing bring the vessel! What an infatuation to eject some of the most able gospel ministers! Much as if a company at sea should in their unhallowed heat, cast several of the most skilful sailors overboard. What a pitiable procedure, to condemn truth, and then to cast out her ablest advocates! This brought the vessel into the great waters, wherein she has been tossed to this very day. It raised an ecclesiastic war among those who had been joined in the firmest friendship.

IV. The vessel of the church was brought into the great waters, by that *awful rupture* which soon took place among those who had *stated a Se-*

\* The Rev. Mr. Ebenezer Erskine, minister of the Gospel at Stirling.

*cession from the national church.* Concerning matters of doubtful disputation, a contention rose among them, sharper far than that between Paul and Barnabas, for they only departed asunder one from the other, *Acts xv. 39.* But what shall I say? Here the one party were left of the Lord to excommunicate the other! A dreadful Antichristian bull was thundered out against the chosen and faithful servants of Christ. What a tempestuous sea was this! How mad the mariners, to cast out their celebrated brethren, as if they had been the Jonahs on board! The prophets, I may say, were *fools*; the spiritual men were *mad*, *Hos. ix. 7.* In this instance the church was brought into great waters indeed. The godly were grieved, and numbers were confirmed in their crooked ways, by such a step. *Tell it not in Gath, publish it not in the streets of Askelon:* For the Philistines will rejoice, the uncircumcised cannot but triumph.

V. The vessel of the nation is in the great waters, in respect of the *American war.* The American war, who can mention it without horror! who, in speaking of such a thing, can refrain weeping!

*Quis talia fando —*

*Temperet a lacrymis.*      Virg.

What a tragical scene it exhibits! The mother against the children, and they against her: she charging them with disobedience, and they, her with cruelty. What deep waters these! They threaten the destruction of both parties, unless the

Lord in mercy, say, *Peace, be still.* Into them so far is the shattered vessel gone, that it would seem no human hand, however skilled, can bring her safe ashore. The waters of distress into which Britain and her contending Colonies are come, are great as the Atlantic that rolls between them. Britain's *breach is great like the sea; who can heal her?* Lam. ii. 13. How fiercely the billows rise! how loudly they roar! Who that loves his country, but must tremble at the impending ruin! What an awful dispensation, when God is verifying in us that word, Jer. xiii. 14. *I will dash them one against another, even the fathers and the sons together, saith the Lord!* How mournful of old, when Israel went out to battle against their brother Benjamin! Judges xx. 28. And is the scene less affecting to-day? Can a divided kingdom stand? Matth. xii. 25. Does not division generally forbode desolation?

VI. The vessel of the *nation* is in the great waters, in respect of the war with *France* and *Spain*. Some did see, and all might, that these Popish and perfidious powers would attack us soon, as they thought their hour was come. On Britain they looked with an envious eye, and to them the time of her trouble was a joyous day. What a formidable armament have they equipt! And though hitherto the Lord has helped us, have they laid aside their hostile designs? Quite otherwise. Long as Britain and her Colonies contend, we have reason to think, the combined force will continue. What deep waters these! wasting America and ourselves, we are at war with two mighty nations.

If the Lord of hosts do not interpose in our behalf,  
how soon may the vessel sink as a stone?

VII. And lastly. The vessel of *church* and *state* is in the great waters, in respect of the *alarming progress of Popery*, both at home and abroad. What a friendly touch has it got in the extensive province of Canada? A laudible zeal for the Protestant interest, would have sent Protestant ministers to counter-work the creatures of Rome, in attempting to unveil the mystery of iniquity, to open the eyes of the deluded, and so convert them at once to the Bible, and to Britain. But, alas! alas! there is nothing of this done. Popish priests can practise all the tricks of Rome, and demand the tithes as their reward. Can love to souls allow us to look unconcerned on such a spectacle? An woful alliance has taken place betwixt France and the American Colonies. That insidious Popish power having taken them as by the hand, who knows, but in process of time, she may lead them as to the gates of Rome?—When the ten tribes left their king, they also forsook their God, and went after the calves of Dan and Bethel. How ready is America, by the French alliance, to *learn of them their way!* Some, I doubt not, will say, there is no probability that the Americans will ever look with a friendly eye to Popery. But, I must be allowed to observe, that such an event is as probable, as it was seven years ago, that at this day they would be in alliance with France.

What progress has Popery made in Germany!  
Has not Lutheranism been falling in many places

before it! Is there a true Protestant who can say, what is that to us? Is it nothing to us that the wound of the beast should be so fast healing, and the world go a wondering after him? But is not Popery come nearer us? That harlot can walk in dress through the two neighbouring nations. Chapels she can erect, and ornament them with all that Rome can devise, or riches afford. Popish-books are printed, and get an extensive spread. Waters these, which threaten our utter destruction; and if Jehovah do not prevent their swell, will at last accomplish it.

So much in illustration of the text, as adapted to the circumstances of the day. Suffer me to conclude with a few reflections. And,

1. In the first place, Let us earnestly offer up *supplications, prayers, and intercessions* for our king, and for all that are in authority over us. For this we have the apostolic precept, 1 Tim. ii. 1, 2.— What a weight is devolved on them who sit as at the helm of the nation! The vessel is under their direction; and, oh! in what stormy seas has she been these years past! What an important trust is a nation! How necessary candor and capacity in steering the helm! Surely our pilots are entitled to the prayers of all on board. Let us pray, that like the men of Issachar, they may have *understanding of the times, to know what Israel ought to do*, 1 Chron. xii. 32. Though in many cases we must be *passive*, governors turning the vessel as they please, yet here we may be *active*: and by every tie we are bound. We make a part of that great body on

board ; and therefore are deeply interested. If we can do nothing else, *Let us watch unto prayer* : ever and anon looking up to that God who can preserve amidst dangers manifold, and make the ark ride out every storm. Who can say to the sea, *Hither-to shalt thou come, but no further : and here shall thy proud waves be stayed*, Job xxxviii. 11.

Let us pray that the *breach* between Britain and her Colonies may yet be made up. It is become great and wide indeed, like the sea. But though widened by France, it can be healed by Heaven. The Lord's hand is not shortened that it cannot save. Who knows but he may yet be gracious. It is the time of Britain's trouble ; and who can tell, but he may in mercy interpose ? Let us pray that the *ten tribes*, and the *two*, so to speak, may yet be more firmly united than ever, being as one stick in Jehovah's hand, Ezek. xxxvii. 19. : that the envy of Ephraim may depart, and the adversaries of Judah be cut off : that Ephraim may not envy Judah, nor Judah vex Ephraim, Isa. xi. 13.

2. Let us be humbled under the *rebukes of providence*. I doubt if ever Tyre's pride rose higher than Britain's has. For her pride she was brought low ; and has not Britain seen things of which she never dreamed ? The prince of Tyre said, *I am a God* : and it is known that some years ago, the word *omnipotence* was applied to the British parliament. But, as in Tyre's case, the Most High has been teaching us that we are *men* and not *gods*, Ezek. xxviii. 2. Let us be wise, let us kiss the rod, and acknowledge that God is righteous in all that has befallen us. It is the sacred proverb,

*Pride goeth before destruction; and an haughty look before a fall, Prov. xvi. 18.*

Let us humble ourselves therefore, as sensible that the Lord has a controversy with us. The black flag of judgments is hung out as by Heaven's own hand. He must be blind who does not see them, and hardened who will not tremble. And indeed, my Brethren, of all the judgments feared or felt, that of our insensibility is the most alarming. An awful stupor seems to have seized most of the generation. What a deep security they enjoy? While judgments are at the door, they are wrapt as in midnight slumbers. God's hand has for many years been lifted up; but sunk in sensuality, they will not see. While sensibility remains there is hope: but the one being lost, the other must be very low. If a limb of the body, an arm or a leg, for instance, retain a sense of pain, there may be some hair of hope concerning it; but if it become quite insensible, being without feeling, how dangerous a symptom this? The application is easy. As with the *animal* body, so with the *political*: insensibility is a strong prelude of destruction, Psal. xxviii. 5.

When was there such a tide of judgments as now? and when such a deluge of vice, in the most audacious forms? Indeed, in proportion as the one rises, the other seems to reign. The grossest immoralities, instead of being practised in secret, or sculking under vail, ride forth as in open day, and reign triumphant. Is not the land so defiled by us, ready to spue us out? Lev. xviii. 28. Are not Isaiah's times in effect returned? Isa. xxii. 12, 13,

14.—If so, surely it is your indispensable duty to discern, and to be affected with the signs of the times.

God's hand is visibly at work against us. His judgments, his sore judgments are upon us; but if we regard it not, what but sorer can be expected? Isa. v. 12. A wo stands denounced against them who are at ease in Zion, and against the watchmen who do not warn. It cannot be pleasant to us to speak hard things, or to come with heavy tidings. Public calamities cannot be gain to us. If a sword go through the land, shall it not reach the altar? Can the woful day be the object of our wish? But can we speak peace, when God has so long been proclaiming war? The tide of national guilt having risen to such a height, God seems now to be writing our iniquity as on the forehead of his judgments. In our haste we are ready to cast all the blame on second causes. Hence such heavy accusations often thrown out against individuals, as the *Achan's in our camp*, the *troublers of our Israel*. But, alas! my Brethren, we may leave our complaints upon ourselves. Neither America nor France, nor the unhappy alliance betwixt them, has half so much endangered the ark, as we ourselves have done. It was because God's professing people provoked him, *that he was wroth, and greatly abhorred Israel*. For their sin, *He forsook the tabernacle of Shiloh; the tent which he placed among men*. For this, *He delivered the ark of his strength into captivity, and his glory into the enemy's hand*. For this, *He gave his people over to the sword, and was wroth with his inheritance*, Psal. lxxviii.

58.—62. For the abominations committed by the priests, 1 Sam. ii. 22. they fell by the sword, and the ark was carried captive. They never returned to Israel, nor it to Shiloh. Hence, full five hundred years after, the Jews were sent to Shiloh to learn from it, as a monument of divine wrath, what a presumptuous people may expect. *Go now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it, for the wickedness of my people Israel, &c.* Jer. vii. 12, 13, 14. It was Israel's guilt which armed the Philistines against them. Wickedness was the mother of their every wo. Let us therefore put it far from us. Let Scotland learn from Shiloh.

3. Let us unite our force against the *common*, the *Popish* enemy. What folly to increase the danger, by biting and devouring one another! Instead of wrestling with one another, let us wrestle Jacob-like with God, that he would bless us.

Since our ecclesiastic breaches are so many, and our corruptions so great, let us pray as with redoubled fervour for the purity and the peace of Jerusalem: for that happy time when the Babel-curse being removed, the Lord shall turn to the people a pure language, that they may all call upon his name, to serve him with *one shoulder*: as the word is, Zeph. iii. 9. When like the kine which brought the ark from the country of the Philistines straight to Bethshemesh, Christians shall draw as in an equal yoke: When Zion's *watchmen shall see eye to eye*, and *with the voice together sing*, Isa. lii. 8. When the sons of Levi shall not be the sons of levity: light and treacherous persons, polluting

the sanctuary, and doing violence to the law, Zeph. iii. 4.; but being purified by the great refiner, shall offer unto the Lord offerings in righteousness, Mal. iii. 3.; when they shall spread the favour of the Redeemer's name wherever they go; when their lips like those of the righteous shall feed many, the precious doctrines of grace distilling from them, as the honey from the comb. Let us in our stations seek after peace, and thereby show that we are it's sons. Let us be of a healing spirit. Far from being as wedges in society, let us seek to cement it. While we profess to value the pearl of truth, let us not violate the bond of peace. Let us never eraze that precious article from our Creed, *The communion of saints.* Let us never exclude from our affections, those who have visibly a place in Christ's. Let us not say with a supercilious air, *Stand by, come not near to me; for I am holier than thou.* Rather let us say in the language of a reforming period, *We will go with you; for we have heard that God is with you,* Zech. viii. 23. *You we will receive; for God hath received you,* Rom. xiv. 1, 3.

4. Sensible of our awful decline, both in doctrine and devotion, let us pray that God would revive his work by sending times of refreshing from his presence: that he would restore the purity of doctrine, and revive the power of godliness. If true children, ye cannot but be concerned for the mother. If the seed of the woman, ye cannot but lament her wilderness-state, Rev. xii. 17. Pray for that period, when she shall again look forth as the morning, fair as the moon, clear as the sun, and terrible to her enemies as an army with banners: Fair

*as the moon, with respect to her morals; clear as the sun, in evangelic doctrine; and terrible as with banners, in her government and discipline, Song vi. 10.* Pray for that desirable æra, when, laying aside her mourning apparel, she shall again appear in her heavenly dress, being *clothed with the sun, having the moon under her feet, and on her head a crown of twelve stars*, Rev. xii. 1. What genuine disciple of the cross, but must long for the reviving of it's doctrines, so rich with consolation, and so natively calculated to purify the heart? Who that holds fast the profession of his faith without wavering, can cease to wait and wish that triumphant time, when the witnesses shall lay aside their sack-cloth? Multitudes of prayers, my brethren, have long been lying before the throne for that blessed period. To your knees therefore, to your knees, and let yours like pillars of smoke ascend after them. Far as they go, and long as they may seem to ly without an answer; at last they shall return, and that not empty. The prayer shall be heard. The kingdom of God shall come, and his will be done on earth as it is in heaven. As with our prayers let us meet that desirable, that delightful day.

5. Let us labour to be acquainted with the truth of the gospel and the power of godliness. If a fiery trial come, it cannot be expected that men will suffer for what they do not know, or seal with their blood what they do not believe in their heart. How alarming the aspect of things at present! Defections on the one hand, and divisions on the other. The Lord hath smitten *the great house with*

*breaches, and the little house with clefts,* Amos vi. 11. He hath broken us with breach upon breach. His dividing a people, and his ceasing to regard them, are connected by the weeping prophet, Lam. iv. 16. While the sons of Levi, whose it is to bear the ark of the Lord, are so visibly degenerated both in respect of purity towards him, and of love to one another, may he not in wrath bid the glory depart? when they are so fearfully estranged from him, and so alienated from one another, can they long enjoy the honour of bearing his ark? Isa. lii. 11. When some are drawing one way, and some another; the sacred ark getting unhallowed touches at every turn, is it marvellous if God threaten it's removal, and allow the abomination that maketh desolate to succeed in it's place? The ark was an eminent type of Christ, the glory of his church, and in nothing more than in it's removes from place to place. Having been carried before the people when they passed over Jordan, it was taken to Gilgal, (Joshua v. 10.) then to Shiloh, (Joshua xviii. 1.) then to Aphek, whence it was carried captive by the Philistines, 1 Sam. iv. 2, 11. From the land of the Philistines it was carried first to Beth-shemesh, (1 Sam. vi. 12,—15.) then to Kirjath-jearim, (ver. 21.) where it continued forty years, (1 Sam. vii. 1, 2. 2 Sam. vi. 1,—4. 1 Chron. xiii. 3. Acts xiii. 21.) then to the house of Obed-Edom, where it continued three months, (2 Sam. vi. 11.) then to the tabernacle of David, (ver. 17.) and at last into the temple of Solomon, 1 Kings viii. 1,—11. There it remained till the Babylonish captivity,

after which we hear no more of it. It was never so fixed in any place, but it could be carried thence.

The same God who commanded to make staves, and to put them into the rings by the sides of the ark, that it might be borne with them, expressly ordered that they should never be taken from it, Exod. xxv. 15.\* Accordingly when it was brought

\* The learned and judicious Boston, who in the study of the Hebrew accentuation, far outstripped all who went before him, thinks that the rings into which the staves were put, were *eight* and not *four* only, as is generally taught, and as our version seems to intimate. It has been a question, as he observes, to what parts of the ark the golden rings were fixed. The famous Jurieu contends, that they were fixed to the corners: but Arias Montanus and Du-Pin, that they were fastened to the sides. The text seems equally to favour both. For, it speaks not of the corners only, nor of the sides only, but of both. The corners and sides of the ark are not to be taken promiscuously, the one for the other, as if they were synonymous terms. The text expressly bears, that the corners were four, the sides two, Exod. xxv. 12. Boston adduces this text as an instance of remote construction. And accordingly to the accentuation, he reads it thus, *Et-fundes ei; quatuor, annulos aureos et-indes; super, quatuor angulos-ejus: et-duos annulos; super-latus-ejus, unum et-duos, annulos; super-latus-ejus, secundum.* He observes that these words, *Et-fundes ei; et-indes;* are pointed in this manner, on account of their remote construction with the words of the last hemistich, whose chinks are filled up by this means. And therefore by the aid of the accentuation, the full sense, and the actual construction of these few words, turns out to be this, *And-thou-shalt-cast for it, four rings of gold; and-shalt-put them, in the four corners-thereof: and-thou-shalt-cast for it, two rings; and-shalt-put them, in the one side of it. And-thou-shalt-cast two rings; and-shalt-put them, in the other side of it.* Thus eight golden rings appear, four of which were to be fixed to the four corners of the ark, and two to either

into the temple, they were still by it's fides, and their ends were seen from the ark *before the oracle*, 1 Kings viii. 8. 2 Chron. v. 9.

These staves were a kind of secret intimation, that the ark was always ready to be removed. The God of Israel would not have the symbol of his presence chained, or nailed to it's place, as was Apollo's statue at Tyre †.

My brethren, Christ in his word and Spirit is confined to no particular church. The staves, I may say, are still by the fides of the ark. Many untender touches it has got among us, word and Spirit being despised. And if they go, our land immediately becomes an ICHABOD; *The glory is departed*. That the power of the word, and the presence of the Spirit, are greatly withdrawn, is too obvious to bear dispute. The loss of the material ark, could be more than made up, Jer. iii. 15, 16. Hag. ii. 7, 9. Mal. iii. 1.: but if the spiritual, if Christ leave us, not all heaven and earth can supply his place.

Eli and his daughter-in-law, could not think to out-live the continuance of the ark in Israel. She did not regard a new-born son, when the glory was departed, 1 Sam. iv. 20, 21, 22. And who among the saints can think of life, if the Lord of glory leave us? Wo unto the land He leaves, Hos. ix. 12.

side. And as my author observes, none of these will seem superfluous, if we consider the weight of the two tables of stone, the mercy-seat of pure gold, the golden cherubims, and how necessary it was that the whole should be carried with the greatest steadiness. See Tract. Stigm. p. 62, 63.

† Plutarch's Lives, Vol. IV. p. 262.

Time was when we had no glory, when there was neither a Bible, nor a faint in Britain. And are we absolutely certain that the like shall never return? Christ will still have a church, but we have no absolute promise that it shall still be with us, no more than the seven churches of Asia, that their candlestick should never be removed. He who sent the ark, can recall it at his pleasure. And let the signs of its departure alarm us. Let us stir up ourselves to take hold as of a departing God, and a departing glory, Isa. lxiv. 7. Let us, by the power of prayer, constrain the Redeemer to abide with us, for it is towards evening, Luke xxiv. 29. A black and a dark night is apparently coming on. Let our hearts tremble for the ark of God. *The glory* seems to be standing as over *the threshold of the house*, Ezek. x. 4. about to leave it *desolate*, Mat. xxiii. 38.\*—It is time, it is time, it is high time to get us to our knees, and to pray against that fatal, that finishing judgment.

\* Remarkable to this purpose are the following lines of the pious Mr. Herbert, who flourished about an hundred and fifty years ago.

THE second temple could not reach the first:  
And the late reformation never durst  
Compare with ancient times and purer years;  
But in the Jews and us deserveth tears.  
Nay, it shall ev'ry year decrease and fade;  
Till such a darkness do the world invade,  
At Christ's last coming, as his first did find:  
Yet must there such proportions be assign'd  
To these diminishings, as is between  
The spacious world and Jewry to be seen.  
Religion stands on tip-toe in our land;  
Ready to pass to the *American* strand.

6. And lastly, Let us never forget that by nature we are *under the waters of the curse*. Into these our rowers brought us. Our first parents were entrusted with that vessel, which carried all

When height of malice and prodigious lusts,  
Impudent sinning, witchcrafts, and distrusts  
(The marks of future bane) shall fill our cup  
Unto the brim, and make our measure up :  
When *Seyne* shall swallow *Tiber*, and the *Thames*,  
By letting in them both, pollutes her streams :  
When *Italy* of us shall have her will,  
And all her calendar of sins fulfill ;  
Whereby one may foretel, what sins next year  
Shall both in *France* and *England* domineer :  
Then shall religion to *America* flee :  
They have their times of gospel, even as we.  
My God, thou dost prepare for them a way,  
By carrying first their gold from them away :  
For gold and grace did never yet agree :  
Religion always sides with poverty.  
We think we rob them, but we think amiss :  
We are more poor, and they more rich by this.  
*Thou wilt revenge their quarrel*, making grace  
To pay our debts, and leave our ancient place  
To go to them, while that which now their nation  
But lends to us, shall be our desolation.  
Yet as the Church shall thither westward fly,  
So sin shall trace, and dog her instantly :  
They have their period also and set times,  
Both for their virtuous actions and their crimes.

HERBERT'S Temple, p. 190, 191.

How memorable these words !

*When Seyne shall swallow Tiber, and the Thames,*  
*By letting in them both, pollutes her streams ;*  
*Then shall religion to America flee :*  
*They have their times of gospel, even as we.*

their posterity. But, ah! how soon did they row it into great waters, where they could neither see a shore, nor feel a bottom. They made shipwreck of all mankind. Such, such my Brethren, is our case by nature; wretched and miserable indeed. In the deep waters we had ever remained; to eternity the floods had gone over our soul, had not the Son of God come as in the ark of the new covenant for our salvation. The vessel of the old covenant being entirely broken, not fit to bear the weight of one sinful soul, lo! the Son, the Saviour comes riding in the new! What a stately, what a heaven-built vessel this! The elect are her burden, angels her rowers, ordinances her expanded sails, divine influences the winds which fill them, the bloody cross her bottom, and Imanuel himself her great Steersman. And, O how comfortable!

Paris is visited by the river Seyne, as Rome by the Tiber, and London by the Thames. Accordingly Herbert's meaning was plainly this, "When the manners of Italy are imported into France, and those of France into England, THEN shall religion flee to America." Britain has long dishonoured herself in imitating the French in their dress. Paris is considered as the fountain of the fashion. But the manners of France, in respect of it's religion, now threaten to overflow our Isle; or to use Herbert's style, "The Thames is like to pollute her streams with the waters of the Seyne."

It is said, the passage quoted above was so offensive to the Bishop, that he refused his *Imprimatur* to the Book, unless these lines were suppressed. Herbert's Executor, for he himself was dead, rejected the motion with all that contempt it deserved, declaring that it should be all printed or none. After some time, the Bishop allowed the book to be printed as the Author had left it; observing, that Herbert, though pious, was not a prophet.

whosoever will, may go on board. The poor, the lame, the blind; all have the freest access. No money; no price demanded. For Immanuel's land this vessel is bound; and it is the last that is to fail: therefore now, or never.

Away, away then; let us leave the broken pieces of the old ship, and with joy set foot on the new. Through the great waters it will bear us. Tossed we may be, but perish we shall not. On the shores of life we shall sooner or later land. And as Noah when come forth of the ark, so we on the heights of Zion shall offer sacrifices; the sacrifices of ardent and eternal praise. *Praise waiteth for thee in Zion, O Lord; and unto thee shall the vow be performed there,* which we made on the face of the great deep. Reaching the shore, we will raise the joyful song to him who sent from above, who took us, and drew us out of many waters: who for our sake, and in our stead, came into deep waters, where the floods overflowed him. To him be glory and dominion, for ever and ever. Amen, and Amen.

### THE PRAYER AND THE PURPOSE.

An HYMN in two Parts, adapted to the preceding Discourse.

#### P A R T I.

r. O BRITAIN fair, so blest of late<sup>a</sup>!  
Around thee now the billows roar:  
Thy God alone can change thy state<sup>b</sup>,  
And bring thee safely to the shore<sup>c</sup>.

\* Psal. cxlvii. 13, 14.    b Psal. xxxiii. 16, 17.    c Lam. ii. 13

2. A happy land thou long hast been <sup>d</sup>,  
But now, alas! thou'rt very low <sup>e</sup>;  
The God of mercy intervene <sup>f</sup>,  
And let not thy Palladium \* go.
3. Be thou preserv'd from fraud and force <sup>a</sup>,  
Yea, higher rise by former falls:  
And never may the Trojan horse †  
Set foot within thine ancient walls.
4. How high the foming surges swell!  
With fearful tempest thou art toss'd <sup>b</sup> ;  
Let Jesus say but, Peace, be still,  
The shatter'd vessel sha'n't be lost <sup>c</sup>.
5. Unto him run without delay,  
For He alone it is who saves <sup>d</sup> :  
Lift up thy voice, and fervent pray <sup>e</sup>,  
For He gives law to winds and waves <sup>f</sup>.
6. Hast thou not heard? Dost thou not know,  
That over all He's sov'reign God <sup>g</sup>?  
Nor winds can blow, nor waters flow,  
But at his uncontrouled nod <sup>h</sup>.
7. Like Joseph once, he rides in state <sup>i</sup> ;  
The second chariot he doth fill <sup>j</sup> :  
'bove angels all he hath his seat <sup>k</sup>,  
They fly at his commanding will <sup>l</sup>.

<sup>d</sup> Ps. cxlvii. 19, 20. Song ii. 12. <sup>e</sup> Ps. lxxix. 8. <sup>f</sup> 2 Cor. i. 3.

\* So the penal Statutes against Papists have been called, and  
not improperly. <sup>a</sup> Isaiah liv. 17.

† Popery unrestrained by law.

<sup>b</sup> Isa. liv. 11. <sup>c</sup> Mark iv. 39. <sup>d</sup> Isa. xxxiii. 22. Hos. xiii.

9, 10. <sup>e</sup> Hos. xiv. 2, 3. <sup>f</sup> Mark iv. 41. <sup>g</sup> Rom. ix. 5.

<sup>h</sup> Prov. xxx. 4. <sup>i</sup> Rev. xix. 11. <sup>j</sup> Gen. xli. 40, 43. John

xiv. 28. <sup>k</sup> Heb. i. 13. <sup>l</sup> 1 Pet. iii. 22.

8. Around Him shining seraphs wait <sup>m</sup> ;  
 But enemies who scorn to kneel <sup>n</sup> ,  
 He'll crush beneath his burning feet <sup>o</sup> :  
 His hottest fury shall they feel <sup>p</sup> .
9. In glory fits the scepter'd Son <sup>q</sup> ,  
 And on his shoulder lies the key <sup>r</sup> ;  
 To him, O Britain; should'st thou run <sup>s</sup> ,  
 To him should thine obedience be <sup>t</sup> .
10. But, th' olive-branch held out to thee <sup>t</sup> ,  
 As under foot thou long hast trode <sup>u</sup> ;  
 And hence in awful anger He  
 Has on thee laid a weighty rod <sup>w</sup> .
11. His richest grace, thou hast despis'd <sup>x</sup> ;  
 And at his justice wilt thou spurn? <sup>y</sup>  
 Be wise, O Britain; be advis'd:  
 With tears and cries unto him turn <sup>y</sup> .
12. Long hast thou had th' accepted day <sup>z</sup> ,  
 And fair thy gospel-fun has shone:  
 Be active now, make no delay <sup>a</sup> ,  
 For in a trice it may go down <sup>b</sup> .
13. See how the boist'rous billows rise,  
 And hear their loud resounding roar:  
 'Tis time, 'tis time, lift up thine eyes;  
 And let thine ears be deaf no more.

<sup>m</sup> Isaiah vi. 2. John xii. 41. <sup>n</sup> Gen. xli. 43. Phil. ii. 10.  
<sup>o</sup> Isa. lxiii. 3. Rev. i. 15. <sup>p</sup> Psal. xxi. 9. Mat. iv. 1. <sup>q</sup> Psal.  
<sup>cx. 1.</sup> Heb. i. 3. <sup>r</sup> Isa. xxii. 22. Rev. iii. 7. <sup>s</sup> Isa. lv. 5.  
<sup>t</sup> Gen. xlix. 10. <sup>u</sup> Gen. viii. 11. Isa. xlix. 5. <sup>z</sup> 2 Cor. v. 20.  
<sup>w</sup> Psal. lxxxi. 10, 11. <sup>z</sup> Psal. ii. 9. Ezek. xxi. 10. <sup>x</sup> Isa. v. 4.  
 Hos. viii. 12. <sup>y</sup> Psal. ii. 10, 12. <sup>z</sup> 2 Cor. vi. 2. <sup>a</sup> Heb. iii.  
 7, 8. <sup>b</sup> Jer. xlii. 16, 17. Amos viii. 9. John xii. 35.

14. In this thy day, hadst thou but known  
 The things pertaining to thy peace <sup>c</sup>!  
 O may they not be quickly gone <sup>d</sup>,  
 Nor gladsome news begin to cease <sup>e</sup>.
15. Shake off thy flumbers, straight arise <sup>f</sup>;  
 Take hold of a departing God <sup>g</sup>:  
 Wretched are they who him despise,  
 And scorn to tremble at his rod <sup>h</sup>.
16. How awful now the swelling flood!  
 How high is heav'n's uplifted hand <sup>i</sup>!  
 The judgments that began abroad,  
 Are marching fast into thy land <sup>j</sup>.
17. May God, who rules the raging sea <sup>k</sup>,  
 Their awful torrent quickly stem <sup>l</sup>:  
 Be yet propitious to thee,  
 And Hephzibah be still thy name <sup>m</sup>.
18. Glory in thee for ever dwell <sup>n</sup>,  
 Nor the Shechinah once depart <sup>o</sup>.  
 May neither crafty Rome, nor hell <sup>p</sup>,  
 O'er thee prevail with all their art <sup>q</sup>.
19. In 'midst of thee may God abide,  
 The glory unto ages all;  
 And be around thine ev'ry side,  
 A bulwark and a fiery wall <sup>r</sup>.

<sup>c</sup> Luke xix. 42. <sup>d</sup> Rev. ii. 5. <sup>e</sup> Isa. iii. 7. <sup>f</sup> Jonah i. 6.  
<sup>g</sup> Isaiah lxiv. 7. <sup>h</sup> Luke xxix. 29. <sup>i</sup> Isaiah i. 5. and xxii. 12,  
 13, 14. <sup>j</sup> Isaiah xxvi. 11. <sup>k</sup> Lam. iv. 21. <sup>l</sup> Psalm lxxxix. 9.  
<sup>m</sup> Job xxxviii. 11. Jer. v. 22. <sup>n</sup> Isa. lxii. 4. <sup>o</sup> Psalm lxxxv. 9.  
<sup>p</sup> 1 Sam. iv. 21, 22. <sup>q</sup> Rev. xiii. 2. <sup>r</sup> Matth. xvi. 18,  
<sup>s</sup> Zech. ii. 5.

20. Thy Colonies and thee between  
 A lasting peace Jehovah send <sup>f</sup> :  
 And on the Mount the Lord be seen <sup>g</sup> ,  
 When human pow'r is at an end <sup>h</sup> .

## P A R T II.

1. While troubles rise on ev'ry side <sup>u</sup> ,  
 Into the ark of God I'll run <sup>v</sup> :  
 And thro' the waves in triumph ride <sup>w</sup> ,  
 By faith on the incarnate Son <sup>x</sup> .
2. As to his crimson cross I'll cleave <sup>h</sup> ,  
 His spotless robe I will put on <sup>i</sup> ;  
 And thus array'd I'll surely live <sup>j</sup> ;  
 Yea, fit with Him upon his throne <sup>k</sup> .
3. Unto the winds I'll spread the sails <sup>y</sup> ,  
 And to my God my prayer raise <sup>z</sup> ;  
 For thou, O Lord, command'st the gales <sup>a</sup> ,  
 And in thine hand are all my ways <sup>b</sup> .
4. While sailing thro' the stormy deep,  
 'Midst rocks, and shelves, and ev'ry wave <sup>c</sup> ;  
 Do thou my soul in safety keep <sup>d</sup> ,  
 For thine alone it is to save <sup>e</sup> .

<sup>f</sup> Ezek. xxxvii. 19,—23. <sup>g</sup> Gen. xxii. 14. <sup>h</sup> Deut. xxxii.  
 36. <sup>u</sup> 2 Cor. vii. 5. <sup>v</sup> Gen. vii. 1. Isa. xxxii. 2. <sup>w</sup> Rom.  
 viii. 35, 36, 37. <sup>z</sup> Cor. ii. 14. <sup>x</sup> Psalm xxxiii. 6, 7. 1 John v. 4.  
<sup>h</sup> Gal. vi. 14. <sup>i</sup> 2 Cor. v. 21. Rev. iii. 18. <sup>j</sup> John xiv. 19.  
<sup>k</sup> Rev. iii. 21. <sup>y</sup> Song iv. 16. Psalm xxvii. 14. <sup>z</sup> Psal. xlvi. 8.  
<sup>a</sup> Ezek. xxxvii. 9. Luke xi. 13. <sup>b</sup> Prov. XVI. 9. Jer. x. 23.  
<sup>c</sup> John XVI. 32. Acts XIV. 22. <sup>d</sup> 1 Pet. i. 5. <sup>e</sup> Mat. viii. 25.

5. With precious faith, a conscience pure <sup>c</sup>,  
And humble hope may I be stor'd <sup>d</sup>:  
Hardness with fortitude endure <sup>e</sup>,  
And never throw them over board <sup>f</sup>.
6. Passing my time in holy fear <sup>g</sup>,  
Pursuing things that are before <sup>h</sup>,  
My little Bark may mercy steer <sup>i</sup>,  
Until I reach the happy shore <sup>j</sup>.
7. The shores celestial let me gain,  
In spite of all that can oppose <sup>k</sup>:  
And 'midst Messiah's shining train,  
Begin the song shall never close <sup>l</sup>.
8. Though Son, he took a servant's form <sup>m</sup>,  
His back he bow'd beneath the load <sup>n</sup>:  
And gladly bore the mid-night storm <sup>o</sup>,  
That he might bring us near to God <sup>p</sup>.
9. On him the angry Father frown'd <sup>q</sup>,  
The flaming fword he did awake <sup>r</sup>:  
And he lay bleeding on the ground <sup>s</sup>,  
That we might 'scape the burning lake <sup>t</sup>.
10. Around his soul in dread array,  
Stood all the terrors of the Lord <sup>u</sup>:  
How fill'd his heart with deep dismay,  
When he beheld the brandish'd fword <sup>v</sup>!

<sup>c</sup> i Tim. i. 5. <sup>d</sup> i John iii. 3. <sup>e</sup> 2 Tim. ii. 3.  
and iv. 5. <sup>f</sup> i Tim. i. 6, 19. <sup>g</sup> Heb. xii. 28. <sup>h</sup> 1 Pet. i. 17.  
<sup>i</sup> Phil. iii. 13. <sup>j</sup> Isa. xlivi. 2. and Ixiii. 12. <sup>k</sup> Gen. xxviii. 15.  
<sup>l</sup> Luke xxii. 31, 32. <sup>m</sup> 2 Tim. iv. 18. <sup>o</sup> Rev. vii. 9, 10. <sup>n</sup> Phil.  
ii. 7. <sup>p</sup> Heb. v. 8. <sup>q</sup> Isa. l. 5, 6. <sup>r</sup> 1 Pet. ii. 24. <sup>s</sup> Luke xii. 50.  
<sup>t</sup> Eph. ii. 13. <sup>u</sup> 1 Pet. iii. 18. <sup>l</sup> Mat. xxvii. 46. <sup>m</sup> Gen. iii.  
24. Zech. xlii. 7. <sup>n</sup> Luke xxii. 44. <sup>o</sup> Rev. xxi. 8. <sup>p</sup> Matth.  
xxvi. 38. <sup>q</sup> Mark xiv. 33.

11. It reach'd his agonizing soul <sup>r</sup> ;  
 How deep the fearful wounds it made <sup>r</sup> !  
 O'er him the floods of wrath did roll,  
 The torrents pour'd upon his head <sup>s</sup>.
12. He felt unutterable pains :  
 In anguish deep was made to roar <sup>t</sup> :  
 His blood did boil as in his veins <sup>u</sup> ,  
 And bursted forth from every pore <sup>v</sup>.
13. In double darkness he was wrapt,  
 From him the heav'ns did hide their face <sup>w</sup> :  
 No balmy dews upon him dropt,  
 When hanging in the sinner's place <sup>x</sup>.
14. Th' empoison'd arrows pierc'd his heart <sup>y</sup> ;  
 His holy soul the serpent stung <sup>z</sup> ,  
 And at him aim'd his ev'ry dart <sup>a</sup> ,  
 When on the bloody crofs he hung <sup>b</sup>.
15. As upon Sinai's written stones <sup>c</sup> ,  
 The serpent old, did whet his sting <sup>d</sup> ;  
 And lodg'd it in the very bones  
 Of Christ our now exalted king <sup>e</sup>.
16. Into the waters deep he came,  
 And o'er his soul the tide did rise <sup>f</sup> :  
 Let ev'ry tongue his love proclaim,  
 And spread his glory through the skies <sup>g</sup> !

<sup>r</sup> Luke xxii. 44. <sup>s</sup> Isa. liii. 5. <sup>t</sup> Psalm lxxxviii. 7, 16, 17.

<sup>u</sup> Psal. xxii. 1. Heb. v. 7. <sup>v</sup> Psal. xxii. 14. <sup>w</sup> Luke xxii. 44.

<sup>x</sup> Matth. xxvii. 45. <sup>y</sup> Hos. xiv. 5. Matth. xxvii. 46. <sup>z</sup> Job

vi. 4. <sup>a</sup> Gen. iii. 15. <sup>b</sup> Luke xxii. 53. Eph. vi. 16. <sup>c</sup> Col.

ii. 15. <sup>d</sup> 2 Cor. iii. 7. <sup>e</sup> 1 Cor. xv. 56. <sup>f</sup> Gen. iii. 15.

Heb. ii. 14. <sup>g</sup> Psal. lxxix. 2. <sup>g</sup> Rev. v. 13.

17. Around his head the thunders roar'd,  
 Yea, all his soul was in a flame<sup>h</sup> ;  
 Was ever love like thine, O Lord<sup>i</sup> ?  
 And who can give it half it's name<sup>k</sup> ?
18. From heights above, to deeps below,  
 It brought th' eternal Son of God<sup>l</sup> ;  
 And Jefus lov'd the sinners so<sup>m</sup> ,  
 That he did wash them in his blood<sup>n</sup> .
19. To him who left his Father's side<sup>o</sup> ,  
 And who of rich became so poor<sup>p</sup> ;  
 Who wept, and groan'd, and bled, and dy'd<sup>q</sup> ,  
 To him be glory evermore<sup>r</sup> .
20. His name let all the ransom'd praise,  
 And undissembled honours pay<sup>r</sup> ;  
 The loudest anthems let them raise,  
 While endless ages roll away<sup>t</sup> .
21. With sacred seraphs let them join<sup>u</sup> ,  
 Lift up their voice, and stretch their wings<sup>w</sup> ;  
 In sweetest harmony combine,  
 To celebrate the King of kings<sup>y</sup> .
22. Let them exalt the Father's name<sup>x</sup> ,  
 The Son, and the celestial Dove<sup>y</sup> ;  
 And to eternity proclaim,  
 The riches of redeeming love<sup>z</sup> .

<sup>h</sup> Psal. xxiii. 14, 15. <sup>i</sup> John iii. 16. <sup>k</sup> Eph. iii. 18, 19.  
<sup>l</sup> Eph. iv. 9. <sup>m</sup> 1 John iii. 16. <sup>n</sup> Rev. i. 5. <sup>o</sup> Zech. xiii. 7.  
 Phil. ii. 6, 7, 8. <sup>p</sup> Mat. viii. 20. 2 Cor. viii. 9. <sup>q</sup> Rom. viii. 34.  
<sup>r</sup> Rev. i. 6. <sup>s</sup> Isa. xxxv. 10. <sup>t</sup> Rev. v. 12, 13. <sup>u</sup> Isa. vi. 2, 3.  
 Luke ii. 13, 14. <sup>w</sup> Isa. xl. 31. <sup>v</sup> Rev. xix. 16. <sup>x</sup> 1 Pet. i. 3.  
<sup>y</sup> Mat. iii. 16. xxviii. 9. <sup>z</sup> Eph. ii. 4. Phil. iii. 8. Tim. iii. 5, 6, 7.  
 Rev. v. 9.

T H E E N D.



